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Young Men of India

VOLUME XXVIII

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THE JESUS OF HISTORY

BY T. R. GLOVER

WHEN Dr. Glover's chapter on Jesus of Nazareth appeared in his *Conflict of Religions in the Early Roman Empire*, eight years ago, it seemed to the present reviewer that no writing so penetrating and suggestive had appeared on the subject in English since Seeley's *Ecce Homo*. A comparison of the two was almost inevitable, since both books approached the subject from a purely historical standpoint throughout, with great freedom from all theological terms or presuppositions, and in both cases the result on large numbers of readers was the same, a new and more vivid realisation of (to most of us) the most familiar figure in history. A whole book on the subject by the author of such a chapter must necessarily arouse the highest expectations; it is our deliberate conviction that they will not be disappointed. The present book traverses the old ground in part, old ideas again and again reappear, condensed or expanded—there are even a good many verbal parallels and identities—but if loss of newness means a loss of force in these cases, there is also extensive new ground broken and a fresh wealth of suggestive rehandling of (to Christians) old and familiar material, in which the author once more displays those qualities which made his former volume a great and outstanding book.

The Archbishop of Canterbury in his *Foreword* remarks on the author's "rare power of reverently handling familiar truths or facts in such manner as to make them seem almost new." Doubtless many things go to the making of such a faculty—the ripest scholarship, an unusual eye for the telling and the picturesque, a forceful style, and a living and human, rather than bookish, interest in every subject he touches. But above all, it testifies to what is in part compounded of some of the foregoing—an exceptional power of historical imagination. This does not mean, as some New Testament critics seem to suppose, a free rein to fancy and speculative conjec-

ture; it implies intuitive insight into the true bearings of a situation, the essential points in a character, or the vital meaning of a piece of teaching. Again and again, when some bold and original turn is given to a familiar fact or saying, one finds oneself exclaiming, "The very thing! But why did I never see that before?" Ingenious conjectures or reconstructions cannot thus command assent, but only penetration of insight. Like the wise householder to whom Jesus compared his disciples, Dr. Glover brings forth from his treasury—the *Christian's* treasury, which is the Gospel—things new and old. A good illustration of what he can achieve in this direction without letting his fancy run absolute riot, is his reconstruction of Jesus' experiences in childhood from materials mostly furnished by his after utterances. If to some the author seems in danger here of occasionally losing his head in the clouds of fancy, at least they will acknowledge that his feet are all the while planted on the solid ground of fact, and that not seldom a flood of new light is shed on many a saying of the Master's.

No one can miss the emphasis on fact and experience that is the keynote of the book. The "new insistence on fact" and the "growing emphasis on verification" which, he tells us on his first page, "marks modern thought," certainly characterizes his own book. Christ's own "instinct for fact" is one of the things he most often recurs to—"the great 'Son of Fact,' he went to fact, drove his disciples to fact, and (in the striking phrase of Cromwell) 'spoke *things*'." (Cf. two powerful pages in *The Conflict of Religions*, 124-5.) Dr. Glover's whole book is an attempt, in the same spirit, to drive the modern thoughtful man to facts. Its theme reaches a point beyond anything in the chapter of his earlier book, the treatment is perhaps less detachedly historical (though the earlier detachment was open-minded freedom from dogmatic presuppositions, not indifference to the religious issues), and raises more explicitly the religious and theological questions involved. But it raises them because hard facts clamour for their solution, and it is at the court of fact (the *whole* fact, which includes the experience of Christians), and not of dogma, that they must be answered.[1] At the outset he presents us with one such question. "Wherever the Christian Church, or a section of it, or a single individual, has put upon Jesus Christ a higher emphasis . . . . there has been an increase of power for Church, or community, or man. . . . On the other hand . . . . where Christ is not the living centre of everything, the value of the Church has declined, its life has waned. That,

[1] To illustrate this point of view, take this remark—"When History gives us brothers, and Dogma says they must be cousins—in any other case the decision of the historian would be clear, and so it is here"; or the delightful reference to the man busy with a labour problem, "working it out in theory, unclouded by a single fact," with the comment, aimed this time against the dogmatism of the opponents of orthodoxy, "many of our judgements upon Jesus Christ are no better founded."

to my own mind, is the most striking and outstanding fact in history. There must be a real explanation of a thing so signal in a rational universe." Again in the last chapter—"The consensus of Christian opinion gives the very highest name to Jesus Christ. Men, who did not begin with any preoccupation in his favour, ... claim the utmost for Jesus—and this in spite of the most desperate philosophical difficulties about monotheism. . . . . In a rational universe, where truth counts and error fails, the Church has risen in power with every real emphasis on Jesus Christ. What does this involve?" In both passages we see how facts of history and experience weigh with him more than any *a priori* notions, and, to his mind, can only be done justice to by an acceptance of the Christian estimate of Jesus.

Once again he appeals to the logic of facts in what is, in some respects, the most masterly chapter in the book, *The Christian Church in the Roman Empire*. With marvellous vividness he presents us, in the briefest compass, with a panoramic view of the old pagan religion in its strength and weakness. It was strong in the splendour of its art, and of its ceremonies, in the claim of the gods to give real manifestations of themselves, above all in its infinite adaptability. "And yet, where is that religion to-day? That, to me, is the most significant question in history—more so, the longer I stay in India. Men *knew* that that religion of Greece and Rome was eternal; yet it is utterly gone. Why? How could it go?" He points out its four cardinal weaknesses: its fear of reflection and the cross-examination of the facts of life; its divorce from morality; the fear that is inherent in all polytheism; and its failure to rob the grave of its terrors. Yet by themselves its weaknesses would not account for its disappearance—"religions have, historically, a wonderful way of living in spite of their weaknesses"—for that there was needed "an alternative with more truth and more dynamic." He then pictures Christianity as it appeared at first to the cultured pagan—"the Christian Church—a ludicrous collection of trivial people, very ignorant and very vulgar. . . . They took the children and women of the family into a corner, and whispered to them and misled them—'Only believe!' was their one great word. The whole thing was incredibly silly." How amused a Roman of 100 A.D. would have been to read that "absurd book," the Apocalypse, with its prophecies of "a triumphant Church of ten thousand times ten thousand," of "the great Rome fallen and the 'Lamb' ruling." And yet—"Christ has conquered and all the gods have gone, utterly gone—they are memories now, and nothing more. . . . How was it done? Here we touch one of the greatest wonders that history has to show." His one answer is that the Christian Church out-did the old religion in its morals, its courage in face of death, and its power of thought. The question still remains—and he leaves the reader to answer it—What is the power by which the Christian Church thus out-

played the pagan world in every sphere? And he also presses home another question, "Is this story going to be repeated? What is there here about Shiva, Kali, or Sri Krishna that essentially differentiates them from the gods of Greece and Rome and Egypt? Tradition, legend, philosophy, point by point we find the same thing; and we find the same Christian Church, with the same ideals, facing the same conflict."

Now this kind of thing makes history a living concern of all of us—the past ceases to be a dead issue. But it can only be done when knowledge of the past is combined with the most vital interest in the present, and indeed in all life. Dr. Glover has pre-eminently the eye for life. Experience is to him more than books, though the wealth of his quotations from the most diverse sources witnesses to an astonishing width of reading and a no less astonishing memory. But far more amazing is the vitality of the book as shown in his gift of illustration, and his instinct for the central and salient detail. These qualities breathe the breath of life into the dry bones of past facts, or again, in another direction, will recreate for most readers the vivid pictures in miniature that we know as the parables of Jesus.

In so fresh and often daring a presentation of familiar and sacred facts, any individual reader will perforce find much in detail to question, and some things will appeal to him less than others. To the present writer the chapter on *The Choice of the Cross* seemed the least satisfying, less fresh, and therefore less illuminating, than most of the rest. And throughout the book the concept of the Kingdom of God receives inadequate treatment, and even scanty recognition. It is all very well to brush aside with a wave of the hand the rigidly apocalyptic interpretation of that term—here the author's *caveat*, "it is always bad criticism to give to the words of genius the value or the connotation they would have in the lips of ordinary men," is worth pages of argument—but the question remains, what *was* its connotation on Christ's lips? "A great enrichment of life" tells us no more, perhaps less, than the obvious fact that it represented to Christ the goal of religion. Of the nature of that goal it tells us nothing: and however little we can hope to exhaust Christ's meaning, we must form a more or less clear notion of what the central term in his teaching meant, if we are to get the right perspective for all the rest. A curious gap is left in the author's treatment by his disregard of all the work that has been devoted to this aspect of the Gospel record in recent years. Such an article as Canon Streeter's *The Historic Christ* in *Foundations*, or Professor Hogg's *Christ's Message of the Kingdom*, shows how much light can be shed by a cautious use of apocalyptic data, however much remains still uncertain.

It is a pity also (from our point of view here) that while the argument is so pertinent to non-Christian Indians, the matter is but inadequately adjusted to their needs, despite the origin of the book in lectures to educated Indian audiences.

The very excellences of the style (for the English reader) make it, we judge, a difficult book for all but the very few among English-speaking Indians. Dr. Glover thinks too fast for the average man to follow him in a foreign language, especially when his style reflects the rapidity and vivacity of his thought. Some of the most telling points will miss fire with the average Indian, who needs a slower, simpler, more direct and more pedestrian style of exposition; and the numerous asides and parentheses, often containing the cream of the thought, will leave him baffled. Again, the unfamiliarity of the material to the non-Christian is insufficiently allowed for: allusive reference to Christian facts is the most effective method for the Christian reader, but obscure to anyone else. And while numerous references to things Indian betray the origin of the book, the thought and argument as a whole is hardly orientated to India. And so the impression persists that, despite the relevancy and cogency of its main thesis for the thoughtful non-Christian in India, none but the very elite of educated India would, without the aid of commentary or oral explanation, adequately grasp the significance and greatness of the book. For it *is* a great book, and by publishing it the Student Christian Movement has conferred a signal benefit on all serious-minded Englishmen of the present generation.

There are a few misprints that should be removed, particularly in references. The verification of a very small proportion of the latter yields the following *errata* (p. 168 for p. 163 in footnote on p. 41; Mark 12: 30 for Matt. 12: 30 on page 138; and Matt. 7: 16 for Matt. 7: 17 on p. 169), which suggests that exhaustive checking might disclose a good many more. The reference to Matt. 15: 8 on p. 142 would be better with the addition of *v.* 7 as well; and something has gone wrong (is it a simple transposition of the word "not" and the question mark?) with the allusion to the silence of Virgil and Horace, or rather with the answer to the objection based upon it. One would also like to see in a future edition the disappearance of the ugly word "Theocentric" (still more of its negative on p. 54), of which Dr. Glover, who is scornful of, and mostly avoids, "jargon and scholastic vocabulary" (see p. 84) is strangely and inconsistently fond.

C. B. YOUNG.

THE RED TRIANGLE IN A CAPTURED CITY

"THE Haven of Peace,"—such is the meaning of Dar-es-Salaam. Strange name, indeed, for this port as it now presents itself to the visitor. In the harbour, nothing but warships, troopships and hospital boats; in the streets, nothing but military waggons, stores, ordnance, motor ambulances, motor lorries, khaki motor cyclists, staff motor cars, troops of every description, military coolies, mosquitoes, and captured Germans. Of the last two, "enemies within the gate," the former is much the more dangerous. So, for the nonce, this Haven of Peace is transformed into a Haven of War. All of it but one building, which, amid all the rush and bustle and heat, remains a true "Haven of Peace" for Tommy and his brother Jack. For the Red Triangle was hoisted here simultaneously with the British flag. During all the earlier part of the campaign, the headquarters of the Y.M.C.A. were at Nairobi, but upon the headquarters of the commander-in-chief being transferred, the Association followed suit.

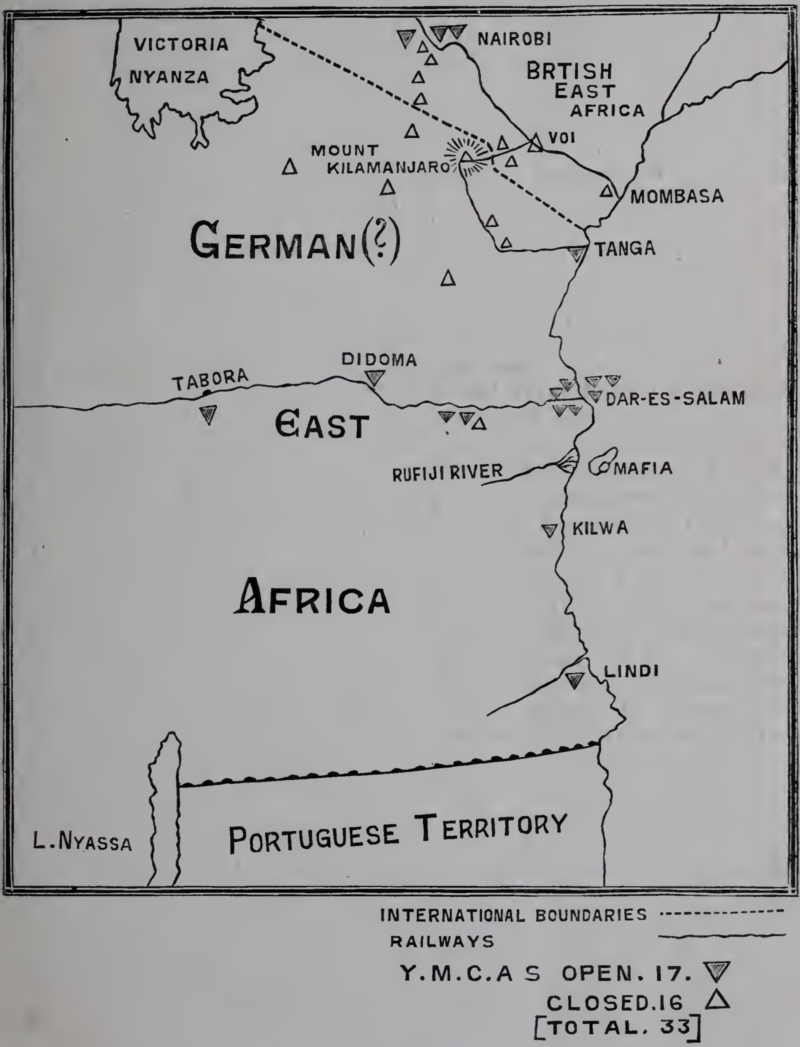
Tanga was the first German city into which the Red Triangle made its triumphal entry. The map shows how the Y.M.C.A. has occupied over thirty towns since the commencement of operations. As the army has moved southwards, the Y.M.C.A. closed its earlier centres and opened new ones, as is explained by the map. In East Africa the Army Y.M.C.A. serves the forces through two different channels, the institutes and the canteens, each of these departments having its own chief secretary and staff of workers. In the canteen department, the secretaries have a large band of Army assistants (sergeants from the Pay Corps, etc.) many of whom were formerly business men. Some idea of the work done by this branch may be judged from the fact that Rs. 7,000 worth of goods have been sold in one day in one centre, and Rs. 60,000 in one week. It should be clearly understood that this canteen work was thrust upon the Y.M.C.A., and it was only taken up in the belief that under the conditions here the supply of good food would be a much greater service to the men than gramophones and concerts, especially in view of the fact that private firms, with a monopoly, would have "bled" the men. Our prices are extremely low, which is only possible with Government co-operation. Further, our control prevents the sale of liquor. But it is fully realized, as our general secretary says, that the canteens are "but the tail of the dog."

Right in the heart of the principal street of Dar-es-Salaam you see the familiar sign of the Y.M.C.A., and on entering the spacious rooms you are confronted with a notice to the following effect:—

"We are here to do all we can for everybody, and not, as some think, to 'do' everybody.

"The 8th Commandment applies to the few old papers and magazines we are able to supply.

"Pocket Testaments can be had on applying to the secretary (the chap in the blue knicks)—every fellow on service should have one.



"The cinema is reserved for Indians and Africans on Wednesdays.

"Every Sunday we have tea together, followed by a free and friendly talk on some helpful subject.

"It is thought that rather more milk is put in these teas than in that sold at the refreshment bar—why not try it?

"Each Sunday we have a bright informal service, and we want you all to come.

"Though we are in German Territory, *unadulterated English* is the language of the Y.M.C.A."

All around are soldiers and sailors playing billiards, chess, draughts, and ping-pong, and in a quiet room behind writing home on the world-renowned Y.M.C.A. writing paper. There is also a library. The tea and coffee bar is a very busy place the whole afternoon and evening. Passing through these rooms, you reach the large hall upstairs, where every weekday evening there is some sort of entertainment. The greatest attraction is the cinema, which is as large and good as any London picture palace and affords an hour's amusement (free admission) to a packed house. On some evenings there will be concerts, sometimes given by a party from a visiting warship, and on others lectures on all kinds of topics from ancient mummies to modern mosquitoes. They are illustrated by lantern slides. These various shows are held at 7 p.m., and occasionally there is a second performance for officers and nurses, of whom there are some forty here. It is surprising to find this huge hall three-quarters full of officers. There is no other form of amusement of any sort in the town. From the concert hall you reach the offices of the members of the staff, which are scenes of constant activity. In one you will find the accountant's department; in another fumes of carbide will nearly knock you down on entering; while from the midst of them will emerge someone preparing a lantern lecture; in another you will discover a private KOK cinema rehearsal proceeding, provided you are careful enough not to fall over a trombone or a concertina in the dark, for this, being the equipment room, is full of "all kinds of musick"—American organs, footballs, "First Aids to the Swahili language," gramophone needles, and games, *ad lib.* You will see also the general secretary of the institute department, attending to telegrams from the branches scattered at strategic points over the field, while in the room which is the centre of the Association's web in Africa, sits the Y.M.C.A. commander-in-chief, busily directing operations by telephone, telegraph

SOME OF THE STAFF AT DAR-ES-SALAAM
Standing: H. Lloyd, F. D. Ballou, Max Yergan. Seated: Major C. R. Webster

and typewriter all over East Africa, British and German. C. R. Webster was the weaver of this web, a secretary who has the rare gift of making bricks out of straw. To him is due the whole organisation of this Y.M.C.A. diocese, which (as the map shows) covers an enormous area from Kilwa in the south to Nairobi in the north. So splendid has been his work that when it was found that it was desirable for Y.M.C.A. men to have Army rank, the general made him a major, remarking that he would make him a general if he wanted to be one! Webster of Africa and Dixon of Mesopotamia are names that will rank high in the annals of the Association. Our staff here is truly imperial, the chief being Australian, the second in command Canadian, and England, Scotland, Ireland the West Indies, and India all being represented.

To visit the canteen you must approach the building from the street behind, and there you will daily find a brisk trade going on at three distinct counters, for the officers, the soldiers, and the natives. Here you can buy all manner of aids to happiness, internal and external, at the lowest possible cost. There are only Greek and Indian shops here, which sell but little and that at outrageous prices. Hence, it is not surprising to find our counters patronized by all, from generals to sweepers. Here is also the office of the secretary who is canteen manager and who works from early morn to dewy eve,—alas, one's skin is dewy here, all day long! The last head of this canteen was a former principal of the famous Indian Theological College at Serampore. Another missionary does voluntary work nightly behind the counter, and that after a very hard day's duty. It may be a surprise to some that we also run a large brewery near by; its offspring, however, are bottles of soda water. In one month 68,000 have been sold! No alcohol in any form is sold by the Y.M.C.A. in Africa; all our places are, of course, "dry" canteens. You will find our yard full of motor lorries, which daily leave here with stores, gramophones, small cinemas, or harmoniums for services in the various camps around the town.

Having completed our tour of the headquarters building, a day's diary may enlighten those who wonder what is done here. At six o'clock everybody emerges (or ought to emerge) from the interior of his mosquito net, and preparation of soul and body occupies the time till we meet for hymn and prayer at 7-30, led in turn by the secretaries. The matutinal strains of a typewriter often perform the functions of a cock at daybreak. After breakfast at eight, all disperse to the various jobs at which we have already looked in upon them. But we failed before to notice the satellites of night-gowned Arabs, who perpetually surround the orbit of the canteen manager. The telephone rings at intervals all day, through which business is despatched with GHQ and all the other military offices, from ABC to XYZ. The contractions of 'varsity religious societies were bad enough, but the army alphabet can

only be compared with the geography of Wales. We reunite at mid-day tiffin. Work is resumed at two, and some visit hospitals—Indian, African and English—some supervise the arrival of goods from the steamers, others visit Indian camps and write letters for the men, or start out to spend the evening at outlying camps. About tea time the institute fills up with men, until it is completely crowded at six. At seven come the entertainments already mentioned. Whenever a warship is in harbour, front seats are reserved for the navy, as the army get a chance at the pictures every night. The Reuters are read nightly, and explained by means of a map. . . . The Main Reinforcement Camp, the India Detail Camp, the Indian Hospital, the Cape Corps, the African Labour Camp, or the Carrier Camps have meanwhile been reached by

AT AN AFRICAN ARMY CAMP

These boys love the bioscope shows immensely. They shout with delight when anything humorous is shown. As many as 4,000 sometimes attend.

secretaries on motor bikes, and evening shows are given at these branches simultaneously. . . . At 8-30 a bell is rung in the refreshment room, which is the signal for prayers, about which this notice hangs near the door—" It is a good thing to end the day thinking of God and Home: the bell is not a fire alarm, but simply an invitation to evening prayer." Sometimes nearly three-quarters of the men remain for the hymn, reading and prayer. Sunday, of course, is a quiet day. The canteen is closed. In the afternoon a discussion is held, which attracts some thirty men. The subjects include such as, " How We Should Spend Sunday " and " Foreign Missions."

In the evening some go out to hold services in camps, and there is always the hymn sing-song and address at eight p.m. in

the refreshment hall. The large plate glasses of the window facing the street enable all passing to see the prayers going on each night, and the brightness within attracts many to them and to these Sunday meetings, while a number often stand and listen from the pavement. Frequent requests are made for the Y.M.C.A. khaki Testaments, which are distributed free. The constantly moving constituency we have here renders any sort of consecutive religious work, such as Bible classes, almost impossible, and this Sunday afternoon meeting is a good substitute, in which men seem to take a real interest. A large number attend the Sunday evening meetings.

Our opening description of this busy port will have reminded the reader of Calais: it also resembles Constantinople in the variety of its present inhabitants. Besides British troops, there are camps of West Indians, Negroes, South Africans, Kaffirs, Swahilis (coolies), Indians from all over India, Anglo-Indians (in postal, telegraph, and railway employ) and "Cape Boys"—the Eurasians of S. Africa. After such a list one feels inclined to add, "And dwellers in Mesopotamia." But everybody knows how the Y.M.C.A. long since went to them! Our evangelistic work in this one town certainly does reach as varied races as those comprising the famous pentecostal assembly. The branches in and around Dar-es-Salaam, already mentioned, cater for the needs of these various races of soldiers. Only this week a letter has come from the O.C. Native Troops, in which he very warmly praises the work of our "humane and sympathetic secretaries," and requests that we extend our African and Indian work, because there are shortly to be 200,000 more natives employed. Three coloured American secretaries are on our staff, doing this admirable work among the Africans and Indians and especially in their hospitals. The scenes in the hospitals are heartrending. Hundreds and hundreds of natives come in, in the most awful condition. The doctors do their utmost, but there are so very few of them and such legions of sick. They have a most difficult task in coping with the tremendous demands of hospital work and the peculiarly subtle diseases of East Africa. One officer in a native hospital is allocated certain funds for the distribution of comforts: he simply hands over the money to our secretaries, who get the goods and distribute them. The daily personal work of these coloured Americans—noble and devoted Christians—brings a ray of divine light into those terrible wards. This hospital work is more appreciated than anything else. And amidst it is heard again the voice, "Inasmuch as ye did it unto the least of these my brothers, ye did it unto me."

Football and other games are keenly played by the Africans, and a Y.M.C.A. Swahili novelty is a palm tree climbing race! The military authorities have given us access and indeed hearty invitations to the native camps. The Church Missionary Society shows growing interest in this work. The secretaries are frequently asked, "Who told you we were

here?" "What makes you do this for us?" "Why do you want to make us happy?" Whether in training, carrier, or fighting units, there is little or no relaxation after most arduous tasks. Many thousands are receiving their first impressions of civilization. Some have been actually camping for more than two years without any influence counteracting that of militarism. And the spiritual side of the work is most appreciated. This week a service, held by our coloured secretary, was splendidly attended, and the reverence and devotion of these Negro Christians is most remarkable. Another African regiment came to ask for a similar service next evening. They love these meetings on weekdays as well as Sundays. Their singing of hymns is beautiful. There is much sentimentalism in it, no doubt, but there is Christ in it, too—undoubtedly Christ is there, and they are finding Him. And His appeal can be heard by Swahilis, Kikuyus, Somalis, Arabs, Gold Coast Negroes, Nigerians, Cape Boys, Zulus, and Jamaicans! and *twenty battalions* more are now being raised. Here are boys from remote districts untouched by any mission, and

THE QUEUE AT DADOMA

Note the Indians and Africans in the background.

seeing Christians for the first time; boys from mission areas who admire the missionaries, even from the little they may have seen of them in remote parts; and a third class are boys who are Christians, but who find here no religious help other than ours.

We are just beginning new work greatly needed among the educated Indians, of whom there are large numbers in military employ. The Christians among them are far from home and have no friends to help them here. It is most important to do something for these young men to keep them true to the Faith during their exile.

Dar-es-Salaam is the only Y.M.C.A. African centre known to the writer, so the other branches must be visited by the reader's imagination. A tour throughout the captured territory would reveal similar institutions, with canteens attached, all having similar programmes of activity. At ten of the important centres are to be found Y.M.C.As. (some of them at present being under shell fire), each of them a base for a large territory.

While in British East Africa, during the earlier part of the campaign, the Associations were situated in healthy highlands, but now that the operations are in the south-east of the German territory the Y.M.C.A. is working in the most malarious part of East Africa, the coast towns being particularly unhealthy, among which Dar-es-Salaam is one of the worst. The very large hospitals here are always full of malarial patients, and sufferers from blackwater, that dread disease, which is so often fatal. This week alone no less than one thousand troops have left on hospital ships for the sanatoria of Durban or Nairobi. Almost every day news reaches us that some member of our staff is down with fever. Your prayers are asked for all this great work, and especially for our staffs, that they may be kept in the health and strength so much needed. These swampy jungles are hotbeds of malaria. Climatic conditions compare unfavourably even with Mesopotamia, where at least you get a cold weather to buck you up for the heat. Added to these rampant fevers, Tommy has many other trials here in the lack of those things which are considered to make life tolerable on the Western Front. There is never a weekend home, nor home papers to read (except rare and ancient rags), nor milk nor water to drink (the Y.M.C.A. provides substitutes in "Ideal" tins and soda waters), and there are very few and irregular mails from home.

No wonder he longs for a true "Dar-es-Salaam," and rejoices to find his desired haven in the Young Men's Christian Association, a home which can endue him with the three-fold gifts, which its triangle symbolizes,—health of body, refreshment of mind and gladness of soul, the gold and frankincense and myrrh of God.

H. Stuart.

IS Y.M.C.A. WORK SECULAR?

GIPSY SMITH'S ANSWER

GIPSY SMITH had a great day at the Queen's Hall, Hull, one Sunday, early in April. Before returning to the front he was touring many of the large provincial towns in England in the interests of the Y.M.C.A., accompanied by the Rev. W. E. Soothill, M.A. It was a happy arrangement that brought them to Hull for Sunday, though the Sunday turned out to be, from the standpoint of the weather, one of the worst on record. Heavy snow had fallen all night, and continued a considerable part of Sunday. Despite this, however, there were one thousand four hundred people at the morning service, a full hall of men in the afternoon, and crowds at night which filled the main hall and the lower hall, leaving even then hundreds to be turned away.

A Great Story Well Told

The Gipsy's story of his work amongst the men was very finely told. He paid hearty tribute not only to their bravery and cheerfulness, but to their essential religion. Many of the instances he related will live in the memory. He espoused, too, with warmth the cause of the Y.M.C.A., castigating heavily those who criticised the Y.M.C.A. for its lack of spiritual work. To the Gipsy's mind all its work is spiritual, and quite evidently he believes that its outcome will bring untold blessing through years to come.

For quotations from the Gipsy's address we are indebted to the *Eastern Morning News*—

"People say the work of the Y.M.C.A. is secular," he said, and then followed a challenge. "How many here have received a letter from their soldier-boys written on paper with a red triangle in the corner ? Hands up." There must have been 2,000 hands help up. "Is the providing of notepaper for those letters secular?" asked the speaker, following up his reply to critics, which became crushing before he left the subject. "No," shouted his audience.

The Y.M.C.A., said the speaker, spent £70,000 a year on stationery. That was only part of the million pounds it had raised—and spent—since the outbreak of the war. There were circumstances, he said, in which the giving of a cup of coffee to war-worn soldiers was as much Christian work as was the preaching of a sermon.

Picturing the Scene at the Front

In imagination he took his audience with him to a scene behind the firing line in France. Soldiers, covered with mud and sopping wet to the skin, were making their way from the

trenches, with a hunted and a hungry look in their eyes. They halted at a hut, were served with steaming hot coffee, buns, and a packet of "fags," and rested awhile. The hunted and the hungry look disappeared, and fags were lighted, and between the puffs the lads sang, "There's a long, long trail."

"I was one of that party," said Gipsy Smith. "I helped to serve out the coffee and to knock the 'fag' ends off the table before the lads sat down, to give them a light, and I led the singing of their songs. I have been engaged in Christian work for forty years, and I tell you that I did as good Christian work that day as I have ever done. And after all, Why should I not help the boys to sing their songs? People in churches have often asked me to sing a solo, why should I not sing to the boys ? I am not much good at a comic song, but we generally manage to get through together."

The Critics at Home

"And yet critics at home complain that so much of the work of the Y.M.C.A. is secular. Who dare say which part of the work is secular? I have stood behind the counter in the huts and given your boys cigarettes and buttons and bootlaces, and I have considered that in the circumstances that was as much Christian work as when under the star-lit sky, and to the accompaniment of the booming of the guns, your boys, or somebody else's boys, 'wanted a word' with me about deeper things, and we talked together."

The Sergeant's Story

"I have in mind a young sergeant, who told me one night, as he and his pals were going to the front line trench, that he dare not call himself a Christian, although he had lived his life well. Married, with two children, he sacrificed £900 a year to go to the war, in order that what happened to the women and children of Belgium should not be repeated in England. 'I felt I must come,' he said, 'the call was irresistible.'"

"I looked him straight in the face," said Gipsy Smith, drawing his hand across his moistened eyes, "and I told him that he was not very far off being a Christian."

"Who are the straight-laced, long-faced people at home," he asked, raising his voice, "who dare say I was wrong in my estimate of that brave young fellow, and there are hundreds and hundreds of thousands like him? It is the people whose sons are not at the front who are the critics of the Y.M.C.A. They are the people who are always talking about 'secular work.' The Y.M.C.A. pays the expenses of the relatives of some of the wounded in order that they may cross over to France. Not only so, but it cares for them while they are in France. Is that secular work?"

ENGLISH AND THE VERNACULARS *

MAY I add a postscript to G.P.M.'s admirable summary, in the *Review* of February 14, of the Report of the Royal Commission on the Indian Public Services? The point to which I beg to draw attention may seem, at first sight, a trifling matter. Macaulay, however, could not have predicted in 1835 what momentous results would flow from his decision that India should be educated in English. You may see an indirect consequence of that decision in the Royal Commission's Report.

The Commissioners admit—who could help admitting?—that a sound knowledge of at least the principal local languages is necessary to the efficiency of India's administrators. They admit that the teaching of these languages should form a part of the probationary course of future civilians at the universities. But they qualify the admission with a somewhat surprising statement. "The Indian vernaculars," they say, "have but a small and comparatively meagre literature, and have only recently become vehicles for literary expression. It is possible, therefore, that the university authorities will not regard them in their present state of development as suitable items of a university honours course. If so, we propose that they be treated separately, and that for the honours degree only the classical languages be considered."

Let me hasten to acknowledge that the universities of India itself do not regard Indian modern languages as fit subjects of academic study, or even as mediums for academic instruction. That is Macaulay's legacy to India. English, in India, has by a stroke of the pen been elevated to the position of a classical language, of Latin in the days when it was the *lingua franca* of scholarship and diplomacy. It may be argued that English universities cannot be more royalist than the king, cannot be expected to honour literatures and tongues which lack honour in their homes.

Again, it may be argued that the touching devotion to English in India is an historical parallel to the spread of Latin over the Roman empire, a fact to which we owe the noble Romance languages of modern Europe.

Again, India, compared with Europe, is a very Babel, has far more languages than Europe, and languages differing more widely from one another. No body of communities under one administration has more need of a copious and flexible common speech, and for this purpose the uses of English cannot be denied.

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* Reprinted from a letter published in a recent number of the *Cambridge Review.*

The case for English is strong. But is there nothing to be said on the other side? Latin killed the barbarous languages of ancient Europe, as a vigorous literary language will always supersede weaker speeches when it comes into touch with them. But English is not killing the modern languages of India. On the contrary, it has given them a new vigour and power of growth. We have introduced the printing press into India, with results known to most of us. Take Bengali alone. Most people, even in incurious Europe, know a part of Rabindranath Tagore's literary performance, if only from his own translations of some of his lyrics. But he is one of the most copious of modern writers. He has written some fifty volumes of poetry, drama, fiction, criticism, and general essays. Even among the moderns are dozens and dozens of writers not less original in their way. Let me merely mention Akshay Kumar Dutta, and Madhu Sudan Dutta, and Bankim Chandra Chatterjee, and Nabin Chandra Sen, and Hara Prasad Shastri (a favourite of the late Professor E. B. Cowell), and Hem Chandra Bannerjee, and many others. All these, though their genius is indigenous, borrowed freely from Western methods of literary expression. So, no doubt, is it with the other great literary languages of modern India. English is not a substitute for these, not a chosen vehicle of literary expression. It is the common speech of commerce, of politics, of administration. It is the speech of those who realise that British rule has welded all the nations of India into one great administration, in which, naturally and properly, they wish to have their share. But they do not on that account drop their own native tongues. If Europe (and India is as great in size and population as Europe without Russia) were under Chinese rule, we should all, I suppose, Anglo-Saxons, Latins, Teutons and Turks alike, learn Chinese. But we English would not drop Shakespeare and Milton.

That is, more or less, the situation in India. Of 278 millions in British India, $1\frac{3}{4}$ millions have become marvellously bilingual. They crowd into all the new energies of westernized India, and enjoy the amenities, such as they are, of Anglo-Indian civilisation. They swarm round our courts, act as a buffer and a screen between the white administrator and the 278 millions, and aim at superseding the administrator in question in due course. No one blames them for this natural and even laudable ambition. But the white administrator's business is to get at, to understand, to develop and educate the 278 millions who know no English. In the case of the greater literary languages of India, the surest path to this end is to acquire a sound and scholarly knowledge of the modern literatures. If the administrator can also secure a grounding in the classical mothers of these, so much the better.

But to do this we must take the modern languages of India seriously. We might even call them Modern Languages.

We might give them academical recognition, here and in India. To do this is, I presume, in part at least, the aim of the new Oriental School in Finsbury Circus, which hopes in time to have all the apparatus of teachers and *lektors* by which European modern languages are now imparted. The school declares, with scholarly generosity, that it aims at acting in close and friendly collaboration with the Indianists of Oxford and Cambridge, and in making that declaration does not confine itself to the work of learned professors of Arabic, Sanskrit, and Chinese. It desires, with a patriotism with which we shall all sympathise, to rival the Berlin school, and to hold its own, at least, with the Ecole des Langues Vivantes Orientales at Paris. It claims our sympathy, our support, our help. If the suggestions of the Commission are carried into effect, the number of our I.C.S. probationers should be notably increased, perhaps four or five fold. Some of them will be experts in Modern Languages, such born linguists, let us hope, as Professor Browne has secured for his Foreign Students' course. Why should not their proficiency be rewarded by academical honours?

J. D. ANDERSON.

THE TURN OF THE ROAD*

A STORY FOR GOOD FRIDAY

EVERYONE who knows Italy and the city of Florence, knows above the city the church of San Miniato del Monte. Once it was part of a Benedictine monastery, and now, shorn of much of its original splendour, the basilica still stands—a pilgrimage centre for those who love beautiful things, the work of men's hands, and the loveliness of earth and sky in Italy, and ancient stories, and great grave thoughts which may well come into the mind on the mount of St. Francis and St. Miniato—and the "Merciful Knight." From the terrace you look down on the beautiful city below, with the silver river and the bridges, Brunelleschi's dome and Giotto's tower, which stand amongst the wonders of the Western world, and there be the many churches with their countless treasures of medieval art, the glittering plain, and the blue hills stretching away into the distance, listening in silence, as it seemed to one of her poets, "for the word said next." Everyone who has been there remembers well the steep, stepped way that leads down from the church to the city, with the cypresses and the changing view of Florence and the plain.

At one place, about halfway down, the road takes a sharp turn, and at that spot a man once met his enemy, and looked into his eyes, and spared him for the love of Christ. It is a very old story, legendary in part—a story once heard not easily forgotten—the story of John Gualberto, the Merciful Knight. It is a very old story—I had not realised how old. It belongs to the middle of the eleventh century, long before the Norman Conquest—a great date in our English history—I suppose, for the St. John of the story died an old man in 1073 (the year when Hildebrand became Pope), and the incident must belong to the days when he was young.

Giovanni Gualberto came of a noble family in Florence. He was well-educated, as education went in those days; he was rich and entering on a brilliant career, when his brother, whom he deeply loved, was murdered; and, urged on by his father and mother and his own bitter hate, he set out to find and slay the murderer. It was the days of vendetta—the blood feud in which the family of the murdered man seeks its own vengeance on the murderer. Who would blame him? "A life for a life!"

He met this enemy at last, just where the way turns as you climb up from Florence to the church on the hill. It was on the evening of Good Friday, as he was coming home with

* Reprinted, by permission, from *They Also Serve* (The Student Christian Movement). Out of print.

a band of followers to his father's country-house from the city, and there he came face to face with the murderer—unarmed and alone. Their eyes met. At last his chance of vengeance was come! It was on Good Friday, as the day with all its memories was closing, that he came so suddenly upon the murderer, on that winding way—unarmed and alone. Escape was impossible; and the young man drew his sword, and would have slain him there—only his victim adjured him to spare his life by the memory of One who on that day had hung upon the Cross. As he spoke, the story says, he flung his arms wide and looked the wronged man in the eyes, and cried for mercy for the love of Christ—for the love of Christ, who on that day prayed for *His* murderers—for the love of Christ, who had given His life for him, and his brother's murderer there before him on his knees, and for all sinful men. "For the love of Christ!" Trembling from head to foot, the young knight put up his sword; there was a moment's space, then he held out his hand, lifted his brother's murderer from the ground, embraced him, and let him go. He had forgiven him for the love of Christ, who on that day had shown the supreme pattern of love to men.

So far, I make no doubt, the story is substantially true—historically true; and the rest of the story holds the essential truth, although the legend takes a common form. From that turn in the road the "Merciful Knight" climbed on, up the stepped way, through the cypresses, to the little chapel that in those days crowned the hill. The oldest parts of the present basilica are probably not earlier than 1013. I suppose it was an even earlier church into which he passed, and fell at last on his knees and looked up at the crucifix, which showed to him very really the Saviour's passion, and the Saviour Himself.

The Italians are an emotional race; but we, English people, with our northern temperament, colder, less imaginative, can to some extent surely understand his tears, his prayers, and the tumult of his heart. He who had shown mercy after that tremendous struggle at the turn of the road prayed for mercy—"Forgive us our trespasses, as we forgive them that trespass against us." As he waited there, we may imagine, in the growing darkness, it seemed as though the figure on the Cross—for him, Christ on the Cross—bowed towards him and stretched out His wounded hands in blessing, That may have been what he thought in that moment of intense excitement, or it may be an addition to the story—a natural addition—of a later age. But that Christ, who died for men on the Cross, does so turn and bless those who come to Him, as that young man came at the supreme moment of his life, even now—to-day—this is the Gospel in which through all the ages the Christian heart believes.

I do not think I need add anything to the story, though if I were writing a chapter of history I should tell you how the young knight turned monk and joined the brethren of the

chapel on the hill, and how afterwards, at Vallombrosa—Milton's Vallombrosa, "thick with leaves"—he founded the Vallombrosan Order, one of those reformed branches of the Benedictines of which there were so many, as the primitive strictness and fervour in the older houses died away. Many legends have gathered round his name; none are so beautiful—none that have such power to move the heart—as the story of St. Giovanni Gualberto and his brother's murderer, whom he met among the cypresses at the turn of the road.

I believe, strange as it may seem, that the subject has never been worthily treated in Italian art, but I hope, some day, those of you who read this in Indi may come to know the beautiful English picture by Sir Edward Burne-Jones, which he has named, in memory of St. John Gualberto, "The Merciful Knight." If so, you will find that we, too, in England, love the yellow marigolds, which glow here, in the picture, below the rustic shrine, and which, you will like to be told, were carefully studied from flowers in the painter's own London garden. And all can see the tenderness and feeling of the main incident, even in a reproduction, as the carven figure of Christ upon the Cross stoops down to touch and bless the man who had mercy on his brother's murderer, and read what is painted down below the yellow marigolds: "Of a knight who forgave his enemy when he might have destroyed him, and how the image of Christ kissed him as a token that his acts had pleased God."

That was on Good Friday nine hundred years ago, and to-day, as the long war drags on, we see Christ daily crucified afresh. We see Christ on the Cross, showing to us and to all men—showing our enemies, if we will remember it—the inexhaustible wonders of His love. But we are still at war, and we know that nations cannot act like individual men unless those who form the nation are inspired with a common impulse, and England is an empire stretching over all the world—

> "Kingdom in kingdom, sway in oversway.
> Dominion fold in fold."

The interests of many are involved here and over the seas—the interests of great races, to whom we are more deeply bound in that, it may be, we have done them some wrong in earlier days; and we cannot implicate others against their will in the high ventures that become the followers of Christ. So far as most of us can see, it is the clear, sad duty of England to fight on "to the finish," as we do not shrink to say, and Christian men take their place without misgiving in the king's army, But the servants of the King of kings carry into war at least the spirit of the Merciful Knight, and, doomed to go "in company with pain and fear and bloodshed," they yet believe they may

> "Turn their necessity to glorious gain."

They are as "placable" as the young Italian knight who put his sword into its sheath; as "compassionate," and as "alive

to tenderness." They, at all events, have done with the things said "by them of old time,"—"Thou shalt hate thy enemy"—and even as they strike they are obedient to the new law of love.

There was a beautiful story told in the early days of the war of a poor widow, who had lost her husband when the *Good Hope* went down. She was told his death was avenged in the action off the Falkland Islands, and she answered, "That only means more sorrow elsewhere." To-day the world is full of sorrow, and the trouble grows as the war wears on. But the pain and cruel loss are not the worst troubles in the world: the saddest thing is that "love is not loved," and so I have tried to tell again the story of St. Giovanni Gualberto, the Merciful Knight, who so many centuries ago, on Good Friday, met his brother's murderer at the turn of the road, and forgave his enemy, when he might have destroyed him—for the love of Christ.

George H. Leonard.

WAR ACTIVITIES OF THE WORLD'S ALLIANCE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A COPY of the *Monthly News Circular*, now published every three months by the World's Alliance in Geneva, Switzerland, furnishes the following information: Although the war has broken off direct relations between different Association Alliances of belligerent countries, it has nevertheless not been able to break up the World's Alliance of our Associations: the Associations of all the countries have, up to the present, maintained their relations by means of the new branch of activity of the World's Committee, the War Prisoners' Aid.

Although the forces of the World's Committee are at present almost entirely taken up with the work in behalf of the prisoners, it does not forget "to exercise a general oversight of the work of the Associations of all lands," as the constitution provides. It regards it, therefore, as its duty to henceforward draw the attention of the Associations to the work to be accomplished *after the war*, independently of the fact that the World's Alliance has, in spite of all, served during this terrible time as a rallying point for the National Alliances.

In the prisoners-of-war camps thousands of men have become acquainted with the Association work. These prisoners will some day return to their homes full of gratitude and appreciation towards the Young Men's Christian Associations. Will they meet with Associations which will occupy themselves with them and continue for their welfare the Association work begun in the camps? It will be of the utmost importance for the moral and spiritual life of the prisoners of war that, when once they are set free, they may find sincere friends who will surround them with kindness.

Thanks to the Association work in behalf of the prisoners of war and the soldiers, the Associations have won the esteem of the military and civil authorities, as well as the appreciation of the public. Advantage must be taken of this for the development of the work of the Associations, while taking into account the special needs of each country as far as they concern the moral and spiritual well-being of its young manhood. If the Associations succeed in proving their usefulness in what is their special sphere, the esteem of the authorities and the public will be maintained, and the Association work properly so-called will gain thereby. The spheres of activity will vary according to the different countries: in one area it will concern rather the orphans whose fathers have fallen in the war, in another it will be the

mutilated, elsewhere the youths between 14 and 18 years of age, and so on. Everywhere the Associations must strive to bring the young men of their country under the influence of the Spirit of God, and lead them to salvation through the Gospel.

Work Among the Prisoners of War

The rupture of the diplomatic relations between the United States and Germany has led to some changes in the American *personnel* in the prisoners-of-war work. However, a certain number of American secretaries have been able to remain at their posts; the others will be replaced by neutral secretaries, some of whom have already been sent. To Bulgaria, where the work among the prisoners of war is only beginning, but where great facilities have been offered, four secretaries have been sent by the World's Committee, under the direction of Mr. Sartorius, who has been for some years in the office of the World's Committee at Geneva, and was specially occupied with the editing of the *Messenger to the Prisoners of War* and the *Monthly News Circular.*

In Bulgaria

Mr. Phildius, general secretary of the World's Committee, has notified the Committee that the Bulgarian War Ministry has given permission for the establishing of Association huts in eight prisoners-of-war camps. Five will be new constructions; three will be adapted from huts already existing. The War Ministry has had the plans drawn up in accordance with indications given by Mr. Phildius.

The Bulgarian War Ministry has also authorised the World's Committee of Young Men's Christian Associations to officially inform the governments of those countries to which prisoners belong who are in Bulgaria, *viz.*, Russia, Roumania, Serbia, Italy, France and Great Britain, that the Young Men's Christian Associations will be allowed to work among the prisoners in Bulgaria in the same way as in the other countries.

Work in Roumania

The World's Committee has recently taken the first steps in approaching the Roumanian authorities for the purpose of obtaining permission to undertake War Prisoners' Aid Work in the prisoners-of-war camps in Roumania.

In the Camps in Austria

"Again I have hope. When I hear the music I think of my home, and trust that perhaps in a short time I shall once more be with my loved ones." These words, spoken by a Russian prisoner to an Association secretary in a prisoners-of-war camp, indicate clearly the beneficent effect of the work of the Young Men's Christian Associations in those camps.

The work in behalf of the prisoners is carried on, with the co-operation of the prisoners themselves in each camp, mostly with the following kind of organisation:

With the permission of the camp commandant, the camp secretary (an American or a Swiss) gets together the most intelligent prisoners. From these the most capable are chosen to be leaders of the different Association activities. In this way ten committees are formed, namely:

1. Welfare Committee.
2. School Committee.
3. Library and Reading-room Committee.
4. Music Committee.
5. Theatre Committee.
6. Cinema and Gramophone Committee.
7. Athletics and Games Committee.
8. Wood-carving and Hand-work Committee.
9. Arts Committee.
10. Religion Committee.

The last one is composed of one representative of each of the three religions—Roman Catholic, Greek-Orthodox, and Jewish.

One secretary reports as follows concerning one of these first gatherings of 40 intelligent Russians, who in civil life were students, teachers, painters, music directors, and so on. "I shall never forget the intense interest, the eager enthusiasm, with which that group of men received the news that such a work was to be begun among them. I then had them elect by acclamation the men whom they thought best qualified to head the various committees."

The plan of organisation calls for a general secretary, chosen from among the prisoners themselves and appointed by the camp commandant, a camp secretary and a helper selected from among the Austrian or Hungarian officers, also appointed by the camp commandant.

Among the Serbian and Montenegran Boys in Bohemia

A special work is carried on among the Serbian and Montenegran boys in one of the prisoners-of-war camps.

There are at present some 900 boys in this camp, ranging between the ages of ten and seventeen inclusive. Our Association has provided a large sum of money for the purpose of establishing a boys' home. This boys' home consists of ten buildings. Eight of these buildings will be readapted living barracks, of which four will be used as housing quarters, two as dining halls, and two will be equipped for the purpose of teaching such trades as shoe-making, carpentering, smithing, tailoring and book-binding. The ninth building of this home is a church. It was built by our Association primarily for religious purposes, but at present it is used as a school, a theatre and a gymnasium. The tenth building, which is now under construction, is that of a school house. This school will have eight rooms, six of which will serve as class-rooms, and two smaller rooms will serve as library, a

school director's office and the office of the Association's secretary.

A. *Education.* The educational work among the boys has expressed itself in the departments of liberal arts, music and theatre. The school has as yet a rather meagre equipment for educational purposes, but materials as well as instructors are continually being added. We have about 700 text books, hundreds of slates, note-books and much writing-material. The instructing staff consists of ten teachers. Six instructors are engaged in the department of liberal arts, two in the department of music, one in gymnastics, and one in agriculture.

I. Liberal Arts. The boys who at present are under instruction are divided into three grades. The first grade classes receive elementary instruction in reading, writing, ciphering and religion. The second grade classes are instructed in reading, writing, arithmetic, religion, history and horticulture. The third grade pupils pursue advanced courses in reading, writing, arithmetic, history, horticulture, religion, geography and the German language.

II. Music. Music is taught among the boys of each of the three grades. Those who are musically inclined form a separate music class. This class is divided into two sections, vocal and instrumental. Of this class the thirty boys with the best musical voices form the boys' choir. Twenty-eight boys of this class, best qualified to play musical instruments, form the boys' band. This band consists of the following instruments: six clarionets, three flutes, three cornets, three alto cornets, two baritone, two horns, two slide trombones, two bass and a drum.

III. Theatre. Courses in declamation are attended with much interest. Several orations have been studied and are ready to be given. Two plays have been mastered by the oratory classes, which will be staged very shortly.

B. *Religion.* These Serbian boys are members of the Greek-Orthodox Church. Under the direction of the Feldkurat, they are instructed in accordance with the beliefs of this Church. The boys learn prayers for the various times of the day and for the various seasons of the year.

C. *Entertainment.* The kino performance is one of the rare delights of the boys' hearts. The entertainment is held in the evening for those who attend school. The men's orchestra plays at these performances, and thus the entertainment is made doubly impressive for the boys. The boys have received much pleasure from mouth organs which we have given them. Games, such as dominos, chess, lotto, checkers, etc., have been provided by the Association, and it is no uncommon sight to see dozens of boys gathered about one of these contests.

D. *Sport.* Gymnastic classes are held each afternoon. The boys are taught to perform acrobatic stunts and to form group figures, as triangles, pyramids, etc. Staves, dumb-bells,

rings, footballs, croquet, etc., are all at the disposal of the boys, who derive much enjoyment from them.

Exchange of Severely Wounded Russians

An Association secretary reports:

"A few days ago 228 invalids left here, who were being sent in exchange to their own country. I was allowed to give to each of them cigarettes and chocolate, and stamped on the paper covering them were the words:

A happy journey home!
With the good wishes of the War Prisoners Aid of the
Young Men's Christian Association.

"In addition, mouth-harmonicas were given to those who knew how to play them. They were to play them for their own pleasure and that of the others, and then take them home. Mouth-harmonicas were also given to the officers for the Austro-Hungarian and German invalids, whom they would meet at the exchange station. Also three accordions were lent to them for their use as far as the exchange station, and there to be handed over to the invalids coming from Russia. When the instruments come back they will be used again in a similar way. Two men who travelled with these invalids told me that these instruments have been a source of great delight to all."

In the World's Committee Offices at Geneva

The service of making inquiries and acting as intermediary continues to be carried on. It often happens that help can thus be rendered which could not be given by other agencies. That it is much appreciated is proved by many letters of testimony.

A desperate case is one which is not yet completely settled, and which concerns a Swiss girl who is at present in one of the invaded departments of France. She is with her grandmother, who is eighty-two years of age and is French. The mother was in Switzerland at the beginning of the war. Since the 28th of July, 1914, she has received no direct news from her daughter. Through a person from an evacuated district who was passing through Geneva, she learned on 22nd December, 1916, that the girl was still with her grandmother, who was not willing to be removed. The mother took a great many steps in vain, in approaching the Swiss Embassy in Paris, the Political Department in Berne, the German Consul in Geneva, the Swiss Embassy in Berlin, the Red Cross, and the Office of the Repatriated in Paris, and the despairing mother even appealed to His Majesty Kaiser William II, but got no reply. She has now handed the matter over to the Inquiry Department of the World's Committee.

Another branch of the service of the Inquiry Department deals with obtaining information concerning relatives of Belgian and French prisoners of war who come from *invaded districts*. Many have for a year or more had no news of those

belonging to them, some of whom seem to have totally disappeared from their village from the day when it was evacuated, leaving no trace.

Forwarding Department

In the course of the last few months the office of the World's Committee has been requested, from different sides, to undertake the *forwarding of food to the prisoners' camps.* As far as the rules as to exportation permitted, and through the channel of special offices for provisioning, these requests have been complied with, and parcels of food have been sent to Belgian, French, Italian, Serbian, and Russian prisoners. Each parcel was accompanied by a card bearing the following words: "In case the prisoner for whom this parcel is intended is no longer in the camp or cannot be reached, this parcel is to be handed to another prisoner of war, who shall be indicated by the Association secretary in charge of the work among the prisoners of war."

To what extent the prisoners of war depend on these parcels of food is seen from a report which has come from a Russian prisoners' camp in Germany, in which we read: "It is absolutely necessary to do something to still more facilitate the supplying of food to the prisoners of war. Russians, Serbians and Roumanians, as well as the Russian Armenians and many Belgian civilians, are in great need of food."

Five hundred and eighty-five box libraries, containing 16,000 books, have been sent to different prison camps and working commandos in France, and are being circulated there.

In Sweden

One of the leading spirits in all this work is Mr. A. C. Harte, whom many of our readers remember so well from his work in India and Ceylon as general secretary of the National Council. In the course of Mr. Harte's first visit to Sweden he had the opportunity of laying the needs of the prisoners of war before H.R.H. the Princess Royal of Sweden. She became interested not merely for the moment, but in such a real manner that since then she has never ceased to work energetically to aid the sufferers. She has organised a service of parcels, supplied by a thousand Swedish ladies, by which 1,500 parcels are sent off each month. These parcels are distributed as equally as possible among the different belligerent countries, and recently she arranged for a sale of objects made by the prisoners of war in the different countries. This sale took place in the palace of the Minister for Foreign Affairs, and was to last during the 2nd and 3rd of February, but as all the objects were sold on the first day there was nothing left to sell on the second. The sum paid for these objects amounted to 30,000 Swedish crowns, that is to say, 50,000 French francs.

Two days before the sale, the Princess Royal and other members of the Royal Family, as well as 500 persons of the

higher classes, attended a lantern lecture delivered by Dr. Fries on the work among the prisoners of war. Cinematograph views were also displayed, showing scenes from the life of the prisoners.

Association Work in the Prisoners' Camps in Germany

Association huts have been erected in the following prisoners-of-war camps in Germany by the Young Men's Christian Association: Ruhleben, Grossau-on-the-Oder, Döberitz, Dülmen, Senne, Danzig, Frankfort-on-the-Oder, Cottbus, Darmstadt, Münster I, Göttingen. Among these the hut in the camp at Darmstadt is the only one which serves exclusively for French prisoners. In Dülmen, Döberitz, Münster I, Senne and Göttingen, the French prisoners are able to make use of the Association huts along with the other prisoners of war. It is the same with regard to the camps in which the Y.M.C.A. or the Camp Administration has arranged reading and class rooms for the use of the prisoners, such as Münster II, Soltau, Hameln, and Stendal. Until America entered the war twelve American secretaries, at Stuttgart, Königsbrück, Chemnitz and Friedrichsfeld, directed the work in the camps.

Work Among Soldiers in Italy

When Mr. D. A. Davis went to Italy, a year ago, he was impressed with the unparalleled opportunity for the distribution of the Word of God among the Italian soldiers. The results obtained in the course of the year fully confirm this impression. Those who have received a copy of a Gospel generally wish later on to obtain the whole New Testament. At the beginning of the year 1917 the sum of 15,000 dollars was given by American friends for the distribution of 200,000 portions of Scripture and 100,000 New Testaments amongst the Italian soldiers. A leading secular Italian newspaper recently made an investigation as to what books the Italian soldiers at the front most asked for and read. It was found that the book most in demand was the New Testament.

THE ANNUAL REPORT OF THE CALCUTTA TEMPERANCE FEDERATION FOR 1916-1917

The British Empire

THE menace of drink still threatens the British Empire. Great Britain's drink bill for last year was £200,000,000, the highest on record despite a war that is draining the country of its best blood—is reducing the supplies of food most seriously, and the end of which is not yet. War, while it lasts, has brought prosperity, and prosperity has increased the consumption of drink. The warnings of the press, the efforts of reformers, and the voice of statesmen in the House of Commons have proved equally futile. The latest news through *The Times* is that the British Government has decided to adopt in principle State Purchase of the Liquor Trade. Most temperance men regard this as a dangerous policy, and the decision, if made, is likely to be challenged. State monopoly creates a vested interest, and financial considerations determine administrative measures. Added to which the huge debts left by the war will complicate the situation. One of the disappointments of the war has been that the man who said, "To settle with German militarism we must first of all settle with drink," seems to have lost his bearings. Lloyd George is for State Purchase, and that is no settlement. Alcoholism still reigns in high places. May its fall be as thorough and as unexpected in Great Britain as it was in Russia.

India

As in Britain, so in India the situation is not reassuring. Government is still enamoured of a minimum consumption that gives a maximum revenue. The following figures are taken from the latest Excise administrative reports:—

Year.	*Area.*	*Receipts.* Rs.	*Charges.* Rs.	*Net Revenue.* Rs.
1915-16 ..	United Provinces ..	1,20,82,523	4,97,460	1,15,85,063
" ..	Assam ..	44,42,103	91,499	43,50,604
" ..	Madras ..	3,51,18,758	18,49,413	3,32,69,345
" ..	Bengal ..	1,51,30 570	10,26,217	1,41,04,353
" ..	Central Prov. and Berar	1,05,67,804	10,01,828	95,35,979
1914-15 ..	Bombay ..	1,98,18,870	20,70,268	1,87,48,602
" ..	Bihar and Orissa ..	1,15.93,436	6,08,945	1,09,84,491
" ..	Burma ..	92,39,370	15,21,075	77,18,295
	TOTAL Rs. ..	11,79,93,434	76,66,705	11,02,96,729

To secure 11 crores of rupees by an expenditure of 76 lacs is financially a sound business. Despite the figures, the temperance party in India ask for prohibition. Expenditure

on drink, especially by the classes who are most addicted to the habit in India, is wasteful and evil. Indian public opinion is well known. Let the British Raj share its political ascendency with the national life of India, and the beverage use of intoxicants is doomed. We fail to see any clear sign that the Provincial Governments desire to curtail consumption, and the Government of India tell the House of Commons that drink in India does not affect war conditions, and that to curtail consumption would lead to illicit manufacture and vend. A revenue of 11 crores suggests a simple remedy, spend more on administration. We hoped for some drastic limitation of the sale of all intoxicating liquors and drugs in the Indian Empire, at least for the period of the war. But the lure of the drink and drug habit is still upon political authority in India as in Britain. We are not downhearted. America, Canada, the Colonies and Scotland are all creating a world view that prohibition is the right policy. And India will accept this conclusion even sooner than Britain.

Bengal

The situation in Bengal is interesting. Mr. A. N. Moberley, the Commissioner of Excise, is still a wise and fearless administrator who does not dread changes in Excise administration. His last report for 1915-16 mentions reforms and changes he has been permitted by the Government to introduce—1. A long-needed administrative reorganization scheme; 2. The prohibition of credit sales of foreign liquor; 3. The abolition of the auction system in the Calcutta district. The Calcutta Temperance Federation may claim to have had a little share in urging Nos. 2 and 3. Administrative reports do not throw as much light on these happy innovations as the uninitiated might desire. On March 27th, 1916, the duty on country liquor was raised from Rs. 6-4 to Rs. 9-6 per L.P. gallon in the Calcutta district. Many vendors who had purchased their licenses for a three-year period by auction had got into difficulties through unwarranted speculative bids. They lost heavily, petitioned for relief, and on the raising of the duty surrendered their licenses, and Government came to terms with them by resettling their shops for one year at fixed fees, based on the consumption of 1915-16. So the auction system met, quietly and unnoticed, a fate the Federation has worked to secure ever since it was founded. The present system of high duty and license fees on a scale determined by actual sales will be watched with keen interest. If, as it is claimed, it gives the Government a fuller knowledge and far better control over consumption, and *such knowledge and control are wisely used to control*—the Federation will rejoice in the change of system, and still await hopefully the dawn of local option and a policy of ultimate prohibition.

There was a reported decrease of 52,000 gallons in the consumption of country spirit in the Presidency, put down to economic depression and high war prices. The consumption

of ganja and opium also fell by 446 and 266 maunds, respectively. Advisory committees did not accomplish much. Twenty shops were abolished, 2 new shops sanctioned, and 61 sites changed. In 19 cases the Excise authorities did not accept the recommendation of the advisory committees for the abolition of shops, but as an offset they rejected in 18 cases proposals for the opening of new shops! The total revenue showed a decrease of 2 lacs, 29 thousand rupees. All the recommendations of the Licensing Boards of Calcutta and suburbs were accepted.

Calcutta

The Federation has continued its work. There were eight meetings of the council. In May Mr. Satyananda Roy, who had acted as lecturer and organizer for two years, left for America, the council placing on record its great appreciation of his useful labours. In his place the appointment was given on June 30th to Mr. A. L. Mookerjea, who submits the following report of his work:—

"I have delivered lectures in English and Bengali on temperance subjects in the public squares of Calcutta, near the railways and the tramways, and the Maidan; conducted special temperance and magic lantern meetings in Church, Y.M.C.A., School, I.O.G.T. and other halls; organized the Dr. Harold H. Mann and Mr. J. B. Kotlingham medals contest; sold about 500 temperance literature pieces and distributed free of cost those that were available; distributed several hundred copies of the tenth and eleventh reports of the Federation amongst college students, pleaders and respectable gentlemen, and advocated the total abstinence cause; organized and got affiliated with the Federation five temperance societies; revised the affiliation form giving on its reverse complete instructions as to the formation of a temperance society or Band of Hope; addressed 1,130 heads of public institutions on the desirability of starting and affiliating with the Federation temperance societies or Bands of Hope; revised the sixth edition of *Haridashi*."

There has been a good demand for Bengali temperance literature. An edition of 5,000 of the story calld *Haridashi* was printed and the whole edition sold out—the chief credit being due to the Women's Christian Temperance Union, through whose organization most of the sales were effected. A new edition of 5,000 has just been published. The story is very popular and has been translated into four languages.

The Dr. Harold H. Mann and Mr. J. B. Kotlingham annual medal contest came off successfully on Saturday, September 23rd, 1916, under the presidency of Rai Chuni Lal Bose Bahadur. There were sixty-one competitors. Miss L. Daniel gave away the prizes for the essays and the recitations. These competitions grow in popularity among both girls' and boys' schools every year.

Most of the societies connected with the Federation have continued their usual activities—meetings are regularly held and a good deal of quiet temperance work goes on each month. Some addicted to an intemperate use of alcohol have signed the pledge, and Band of Hope work has been pushed forward.

The Federation has appealed to the Licensing Board of Calcutta to remove all drink and drug shops from the interior

of the Municipal Wards IV, VI, VIII and IX. This area is the great educational centre of the city, about one and a half miles in length and one mile in breadth. The Board has postponed the consideration of the suggestion at two meetings, but it is to be decided during the next few months.

The Council appointed its hon. secretary to represent the Federation at the All-India Temperance Conference, which was held in Lucknow during the last week of December, 1916. Enthusiastic meetings were held and a distinct advance was made in advocating a more progressive policy of temperance reform in all provincial areas.

The Federation continues to receive a fair amount of financial support, as is shown in the annual statement of accounts appended to this report. It gratefully acknowledges the welcome donation of rupees one hundred from the Governor of Bengal. It still needs helpful financial backing, and appeals to its friends, Indian and European, to do more financially for its various activities.

The Council desires to accord its gratitude to the president and members of the Anglo-Indian Temperance Association of London, whose sympathy and aid continues to encourage workers all over India. It trusts the conclusion of the war will open the way for the promised visit of Sir Herbert Roberts, M.P.

On behalf of the Council,
HERBERT ANDERSON, *Hon. Secretary,*
Calcutta Temperance Federation.

EDITORIALS

It is a matter of doubt to some genuinely Christian people as to whether the Association's work among the troops, Indian and British, is really Christian service. "Yes," they say, "we freely acknowledge it to be a valuable field of social service—this handing out of correspondence paper, playing of games, giving of cinematograph exhibitions, and the like—but is it not the sort of thing anybody could and would do, whether Christian or not? Is there not too large a proportion of the secular in it?" And there have been a few—only a few —men, of earnest Christian motive, who have given this characteristic as a reason for their not entering the work when invited.

In answer to this question, or point of view, with reference to work among British troops, we print in this issue an account of the reply given by the well-known British evangelist, Gipsy Smith, who answers the query, in no uncertain tone, out of his own experiences among the huts in France.

And with regard to the question as it refers to the Association's work among Indian troops, we reproduce with much appreciation parts of a sermon recently preached by the Rev. John D. Sinclair, B.D., in the Wellesley Square United Free Church, Calcutta.

Speaking from the words, "Jesus of Nazareth—who went about doing good and healing all that were possessed of the devil," the preacher called attention to Peter's habit of setting before men Jesus as he had himself known Jesus—going about in this way and thus showing that God was with him. "That was what had won and held Peter's heart in the old days, and what held it still,—that gentle and generous and pitiful spirit of Jesus.

"It is a significant thing, that these words of Peter about Jesus made his doing of the simplest kindnesses which he was always doing, the casual signs and gifts of his goodness by the way, ... to be the signs and proofs of his anointing with the Holy Ghost and with power. His kindness was so native and inevitable,—it so belonged to his presence and to the touch of his hands,—it so penetrated and renewed men in their need, that all his way became a demonstration to those who had the heart for it of the presence and the power of God.

"And that spirit of kindness, kindness in its pure simplicity, kindness which has no motive but kindness itself, belongs essentially to the Christian tradition and to the Christian character and calling. It is sometimes thought to be a greater and more Christian thing to do a kindness for the purpose of making a convert or of improving someone's morals, or of teaching a lesson, or setting an example, than to do it for

mere kindness' sake. But it is not so, but a smaller and a less Christian, because a less Christlike, thing. For he went about doing good to men for no abstract and impersonal spiritual ends, but for the only reason that he loved men with the Father's love for them, and loving them must help and heal and befriend them and give them of his own strength and gladness continually, and when he died it was because he loved them to the end.

"I have been led to these thoughts by a request sent to all the Churches on behalf of the Y.M.C.A. asking for the sympathy of their people in the Association's Indian War Work. You all know something of the astonishing work organized by the Association in every field of the great war, and how it has proved to be one of the chief influences in humanizing the conditions and alleviating the hardships of the great struggle. One large section of that work is brought before you in the booklet, *Sowar and Sepoy*, which has been put into your hands to-night, namely, the service done in a hundred ways of miscellaneous human-kindness for our Indian soldiers at the front. These men are all of other races and almost all of other faiths than ours,—Hindus and Moslems mostly,—and it is a singular feature of this work that with all the varied and abundant activities of this Christian society for these non-Christian men, there has been, by the special necessities of the case, no Christian preaching and no form of direct Christian propaganda. Is this 'Christian work' then? Or are we at least to regard it—for its silence about Christ—as less Christian work than it might be, less wholly worthy of a Christian Association and of the sympathy and support of Christian people? Paradoxical as it may seem, my own reckoning is that the work is, on account of that condition, not less distinctively Christian, but more so,—more the kind of thing that never has been done, and never would be done in the world by any but Christian people with the Spirit of Christ in them. Men of many faiths, Christian and other, will compass sea and land to make one proselyte; men of any religion or of none will give great benefits to their fellows when it lies in the line of their official calling and career, and will freely help their own kin and countrymen in straits: but that people of one race and one faith should serve, with zeal and labour and cost, people of other races and other faiths, and for no other motive but simply for human-kindness' sake,—that, I say, never has been done and never could be done by any but Christian people who have learned in Christ to love men for themselves and because God has loved them first. Though, for honourable and inevitable reasons, Christ is never named in the work,—nay, the more, in this case, because he is not named,—it is a rare and beautiful and ultimately a persuasive testimony to Christ, and its claim on us is clear and strong. This work of our Christian people and our sympathy with it and support of it is a part of our following, in spirit and in

fact, of his going about doing good and healing all that were oppressed of the devil.

"Social service, an effectual care for the happiness and common well-being of men, and of all men, the moving spirit of pity and of help, is not an extra, not an accompaniment of the Christian life: it is of the grain of it, and it is a distinctive glory of the story of Christianity in the world, shared in no comparable measure by any other of the world's faiths. If we are not in spirit servants, debtors to men, we are not of the following of the Master, who was the servant of all."

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We had hoped to devote this number of the *Young Men of India* particularly to the work of the Rural Department, but unavoidable obstacles arising at the last moment necessitate its postponement to the August number.

* * * * *

The Association Training School will open on July 7th, at the United Theological College, Bangalore, whose council and staff have been so kind as to agree to accept our students in residence, and to admit them to those courses of lectures in the college curriculum which are most suitable for Association secretaries in training. Additional lectures on Association principles, methods, history, etc., will be given by various older secretaries, brought in from time to time for a week or a fortnight. Mr. C. F. Angus will be the Association's resident member of the college staff, and will give special tutorial attention to each secretary enrolled in the school. We expect about a dozen students, all of whom have been in the secretaryship for a year or more.

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Another section of the secretarial training department is the Summer School, which closed a three weeks' session on June 8. This school is intended for men who have had experience in the secretaryship, but who are not able, for various reasons, to take advantage of the regular Training School. The seventeen men who were present attended three regular lectures each day, the subjects and lectures being as follows:—

Principles of Association Work	.. L. C. Haworth
Personal Problems of the Secretary	.. "
Principles of Physical Work	.. H. G. Beall and A. G. Noehren
The Earlier Prophets	.. M. T. Kennedy
God's Will for a Man's Career	.. W. B. Smith
Educational and Religious Problems of India	.. Rev. D. G. M. Leith
Boy Scout Work	.. J. R. Isaac
Indian Church Problems	.. Rev. H. A. Popley
Social and Political Problems of India	.. "
Rural Work	.. D. Swamidoss
Social Service	.. G. P. Bryce

The Rev. M. D. Beatty, of the Irish Presbyterian Mission in Gujarat, and the Rev. J. J. Ellis, of the Wesleyan Missionary

Society, also rendered assistance, the former by a lecture on "Christian Agricultural Settlements" and the latter by an address on "A Life Consecrated to Jesus Christ."

Practical physical work was given each afternoon, including excursions to some of the favourite spots around Kodaikanal. Picnics shared by the school and families of other secretaries on holiday, contributed not a little to the pleasure of all concerned.

Mr. and Mrs. Paul Appasamy were "At Home" to the school one afternoon, and the Director of the solar observatory kindly invited the secretaries to visit the observatory, and explained the work being done there.

At the end of the course each secretary wrote an essay on some subject connected with the course. It is hoped to have much the same group of men at a similar school in 1918 and 1919, after which a certificate may be given to each man who has satisfactorily completed the three years' course.

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Brief information concerning the contributors to this number is as follows:

The Rev. C. B. Young is a missionary of the Baptist Missionary Society in Delhi, and is the Editor of the *College St. Mark*, concerning which Canon Streeter, of Oxford, gave expression a short time ago that it is, for its size, the best commentary in existence on the Gospel of Mark.

H. Stuart is a missionary of the Church Missionary Society in North India, who has been doing "war work" in the Association for the past year, and has recently gone to East Africa.

J. D. Anderson, Esq., is Cambridge University Reader in Bengali.

Professor George Hare Leonard is well remembered by many as a member of the Deputation for Friendly Service. He is Professor of History in Bristol University.

The Rev. Herbert Anderson is secretary of the Baptist Missionary Society, Calcutta, and also secretary of the National Missionary Council.

METHODS OF ASSOCIATION WORK

HINTS FOR ARRANGING LECTURES

THE first thing is to arrange the lectures two or three months before. Booking halls, settling chairmen, etc., are half the trouble if the business is not rushed at the last moment.

If there are lantern lectures, the secretary should be sure that he has a good lantern in working order a month before. Otherwise he may find that there is a leak in the generator, and the local smith does not always hurry. There was once a man who, when asked if he could play the violin, replied that he thought he could if he was to try. Lanterns, like violins, require a little previous study. Every secretary ought of course thoroughly to understand lanterns, but if by any chance he does not, it is best not to trust to the inspiration of the moment. Sometimes a soldier very kindly undertakes the lantern, but unless he is a professional operator there ought to be a rehearsal some days before the lecture, when a couple of slides should be thrown on the sheet, and focussing practised. It happens very often that a lecturer's pictures are spoilt or only partly visible, because the reflector, for example, or the lenses are dirty, or because the operator has not tested the effect from all parts of the hall. The different parts need careful adjustment; those who are not really practised operators are apt to overlook this. Lastly, the operator should arrive an hour before the time appointed for the lecture (or half an hour if he is very handy), and bring one or two old slides with him to focus with. Otherwise the lecture may be delayed.

The coming of the lecturer, and if possible his subjects, should be announced a month at least beforehand. Then people in the station will have a new topic of conversation; some will know something about him and will tell others. In the end even the chairman may come to know something about him. The great mistake is to put off announcing the lectures until the very last detail is arranged. Notices should be posted in Y.M.C.A. centres, in the club and elsewhere, and the local ministers should be asked to post them in their churches. Missing details can be added later, but if arrangements are begun in good time, there won't be any missing details by a month before the lecturer's visit.

The secretary should find out some interesting particulars about the lecturer. He is generally too modest to tell them himself. Sometimes they can be found in *Who's Who.* The secretary should put a notice in the local paper, giving an account of the lecturer, and the date, hour, place, subject, and chairmen of his lectures.

The local papers should afterwards be supplied with short paragraphs on the day before each lecture. If they don't all get printed, some will. The editor, also, will probably like to send an interviewer to the lecturer. In some places a sheet of telegraphic news is printed each day, and circulated in all the offices. The manager will often include a notice of the lecture in these.

Posters should be printed, in large places handbills or cards as well, and displayed and circulated two or three weeks before the lecture (a few posters in special centres such as the club, and the Y.M.C.A., at least a month before). If the local branch is hard up, they can discreetly hold a hat at the door to cover printing expenses.

In military centres it is all-important to interest the officers, and for this the secretary should call on them personally with handbills. If the men think the officers are coming, they will realise that the lecture is worth sacrificing an hour's ping-pong to. And if they find at the first lecture a front row of officers and ladies, they will be impressed and tell the slacker. Get the ladies to help.

A very slack lot of men can be galvanised by making the lecture into a tamasha. Thus: (1) hymn, (2) violin solo (we are not critical), (3) song (not necessarily by a prima donna), (4) a few graceful words by the chairman, (5) the powder in the jam (*i.e.*, the lecturer), (6) another song, (7), solo on concertina or other instrument of music, (8) a good cheerful hymn.

But a healthy station does not need all these. And it is really *far* more impressive, and the lecture has more lasting effects, if the men go out quietly immediately after the lecture. Just the Lord's Prayer and blessing, and if prayer is used (as generally it can be) as a quiet end, the men going out and discussing what they have heard. So, if I had any hymns I would have either one or two before the lecture and none after. And let us have only hymns that are manly and true, and none that are weak and mawkish.

For military stations also posters are needed, and every opportunity should be taken of announcing the lectures beforehand (*i.e.*, at parade services, and sing-songs), with a few bright remarks about what they will be like.

Other hints might be added to these. But the chief points are: arrange in good time, announce in good time, tell people in person, use the press, don't be afraid to print and don't shirk letter writing. Even the lecturer likes to know that he is expected.

P. D.

ARMY DEPARTMENT

IN INDIA

Frank Green, who came from Australia to take charge of the Army work in Colombo, has been running a Y.M.C.A. in camp at Diyatalawa, 156 miles from Colombo, for the 4th King's Shropshire L.I. In three days 3,000 sheets of note-paper were used. Concerts and meetings were held, and the whole camp work, which was organised at very short notice, was a great success. The Army work in Colombo is mainly for Australian and New Zealand troops passing through to and from Europe. Mr. Green has been doing a very efficient piece of work, and receives valuable support from many friends in Colombo. Good accommodation for the work is provided in barracks by the military authorities.

PARTY FROM H.M.S. CITY OF LONDON BEING ENTERTAINED TO TEA AT THE Y.M.C.A. ECHELON BARRACKS, COLOMBO

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W. E. Burrows, Army Secretary at Nowshera, writes:—"There is a very definite meaning to me in these At Homes, and the money is well spent. An object is aimed at besides giving tea and cakes. I encourage the men to come and talk, and write letters to their home folks, especially the younger ones. For instance, 150 of the Borders have arrived here. I had all their sergeants for tea here yesterday, *plus* all the Durhams; and the Q.-M.-S. of the Borders said, 'Do you know, I have been in this country two and a half years, and you are the first civilian to ask me out to tea!' 'Nuff said! Is it worth it? Yes!"

Two excellently planned huts have recently been opened for work among soldiers in India. His Excellency, Lord Pentland, Governor of Madras, formally opened the Wellington Hut, adjoining the Church of England Institute, on May 31st; and on June 26th His Excellency, Lord Ronaldshay, Governor of Bengal, declared the Calcutta Hut open.

The latter, eighty feet by thirty, with a large verandah, is situated on the maidan, conveniently near the Fort and the parade grounds used by the Indian Defence Force, and is to be the centre of an unusually well-planned effort to serve both the regular troops and the I.D.F. A large cinema, which will also be used at several out stations, a band concert once a week, a supper-bar, two billiard tables, a "quiet room," two rooms for secretaries, papers, magazines and writing facilities are all provided for; electric lights and fans add to the comforts. The breakfasts, which for the past few months have been served free of charge to members of the I.D.F., averaging between eighty and 120 each drill morning, will be continued, and a secretary will be in attendance throughout the day and evening. The interest of Calcutta people in the building of the hut has been marked, and the care and constant supervision given by Mr. Anderson, of Mackintosh, Burn & Co., has been beyond praise.

HOSPITAL PATIENTS AT GOLCONDA (TRIMULGHERRY)

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The month of May was a "time of settling" in the Association work in the Murree Hills. At Barian and Khanspur tents were erected, with many adversaries in the shape of heavy rains! In the former place a special correspondence tent was erected, and an average of 600 letters have been posted each week. Lantern lectures were given on "The Work

of the Y.M.C.A. around the World," "Britain's Colonies," and "Canada." Weekly cinema entertainments have been given in lecture tent and hospital, and the piano, gramophone, papers, magazines and indoor games thoroughly enjoyed. Two billiard tables and a bagatelle table are in use, and football and basket-ball courts are under construction. Best of all, Sunday has been made a most helpful day to the men, with a Church of England parade service in the morning, a Bible class in the afternoon, and a sing-song and brief talk at night.

Libraries are badly needed at both centres. At Khanspur the Association tents are just opposite the large parade ground and football field, so that the men can drop in very conveniently. It has been a big job to drain the ground and make the tents rainproof, but things are improving every day and the place is packed out each night.

The construction of the hut at Gharial was somewhat delayed, but it has now been opened. Some 3,000 men are close at hand here and a big work will be done.

During the last week of May and first two weeks of June Dr. Dearmer lectured most successfully at the different centres.

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WITH THE EXPEDITIONARY FORCES

On the Euphrates

Ur of the Chaldees, the native town of Abraham, the centre of ancient Chaldea, and recently the home of the Sabæans, or followers of John the Baptist, has been brought back on the map of world activities just as "the Garden of Eden," Ctesiphon, and other real or reputed famous old spots that have been touched by the Mesopotamia Expeditionary Force. Because Ur is on the Euphrates, and not on the Tigris, it has not figured in telegrams of the victorious advance on Baghdad by General Maude's army. The Ur district, with its centre now at Nasiriyah, is nevertheless a rich section of the country, and troops stationed there have an important part to play in reviving the former economic prosperity of Mesopotamia and of bringing to this land good government and Christianity.

In this area where the troops are working to rebuild a country, the Y.M.C.A. has had some chance to help the soldiers who are living with all the inconveniences of active service in the East. Through the terrific heat of last summer our Nasiriyah canteen provided the men with tinned fruit, cold minerals, and library books to pass away the idle hot hours. When the pleasant weather of the winter came on, the large number of infantrymen and artillerymen living within a stone's throw of the Y.M.C.A. could enjoy lectures, concerts, and cinemas. Soldiers flocked to our hut, for the only alternative was to stay in their own tents; there was no other diversion available. Quite recently the Y.M.C.A. has been able to set up an Indian centre, and now besides its

British work it is able to help the sepoys and Government clerks in the station.

On the night I arrived in Nasiriyah I was booked to give a lecture in the Y.M.C.A. for British troops. The secretary and I peered into the auditorium, a long, narrow, tunnel-shaped Arab hut of reeds and matting. I felt as if I were about to crawl into a catacomb or underground cave. But there was the crowd. Though the lecture had not been advertised, all of the two hundred bench-seats were taken and men were packed in the scanty standing room at the entrance. If there had not been a lecture, the platform of mud and sandbags held a piano, gramophone, and cinema screen; the men knew that there would be a show, hymn sing-song, or something else, every night, and they turned up at seven o'clock just out of habit. And all through the evening entertainment the other activities were attracting equal numbers. Two big marquees, forty by twenty each, were so full of men playing games, reading home magazines, and writing letters that I could hardly squeeze into a corner to look on a few minutes before "lights out." Beyond these the canteen was having a "dull night," as they called it; before the two counters, one for tea, minerals, and cakes, the other for tobacco, biscuits, and tinned goods, there were "only" forty men standing in line waiting to be served. In a tent at the corner of the compound an orderly was kept on the rush issuing library books to a stream of soldiers who found in our centre their only opportunity to get hold of good, standard literature. Had I come on another night, some features would have been different. On Friday a group would have been studying Muhammadanism and missionary work. On Sunday morning a Bible class would have been in session. And on Sunday evening a Church of England chaplain, after holding his own meeting in our hut, would have been speaking at the Y.M.C.A. song service. But two factors would have remained unchanged: always there would have been the crowd, and always the open appreciation among the men that there was one place in the station for amusement and instruction.

In contrast to the British work which has been established for a year, the Indian Y.M.C.A. is only two months old. Equipment and huts are so hard to get in this country that the secretary has had to run a full-sized Association in a single tent, one-third being screened off for his personal use and two-thirds being open to the sepoys. How so many ever get into that tiny space is a marvel! After drills and in the evening two or three score wedge into the corners to listen to Urdu records on the gramophone, play draughts, read the picture magazines, and study war maps (a clerk in one of the Government departments has volunteered to translate and explain Reuter's telegrams every night). With his equipment so limited, the secretary has had to give most of his attention to organizing outside activities. Football and volley-ball are played daily beside the tent. The secretary found a clerk who could teach English, next

found a jemadar who could offer an hour's use of a small hut, and every night eight or nine men, including the jemadar, squat around a hurricane lamp and pore over their English primers. Not an evening passes, furthermore, without a cinema show in one of the outlying camps where men are cut off from every other sort of entertainment. And, helped by two interested Indian clerks, the secretary visits the sepoys in the hospitals and writes letters home for them, or does other personal services. Thus out of one man and one tent has grown a work that touches in some way almost all of the Indians in Nasiriyah.

ENGLISH CLASS, NASIRIYAH

This record of achievement and service, in a tented city on the open desert with only a few palm trees and Arab villages on the horizon, has been made by two secretaries, one Indian and one British, helped, of course, by many volunteers who have seen the value of these activities. The possibilities of this station on the Euphrates are tremendous. Two men are trying to cover a field that would naturally be divided among five. Double the staff, double the equipment, and one could quadruple the scope of their service. To witness the appreciation of the soldiers makes one enthusiastic. To see the new openings that lie ready for someone to snatch makes one wish that our *per-*

GRAMOPHONE ENTERTAINMENT AND DISTRIBUTION OF WAR GIFTS, NASIRIYAH

sonnel and resources could be enlarged to meet the needs of these isolated troops.

DWIGHT HAROLD INGRAM.

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The Indian secretary spoken of in the above letter is Mr. S. P. Raju, who has recently returned to India to take up again his post under the Government of Mysore. Mr. Raju's work met with most cordial response from the troops, and equally cordial appreciation from the officers.

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The Red Cross Commissioner in Baghdad is giving the Association twenty blocks of ice daily, free, which provides for ice cold drinks all day and, *mirabile dictu*, even ice cream cones!

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The following extracts from a recent letter by Mr. S. Shoren Singha, who has been working in France for the past two years, will be of interest not only to his friends but to many others:—

"While I was taking over charge from Shudhir Rudra, we both went to the Indian Veterinary Camp to visit the men there—about 300 of them, all syces. They had no regular Y.M.C.A., but received bi-weekly visits from Shudhir. A month before one of the syces had committed a murder, killed a N.C.O. with his knife, and severely injured another. The man was tried by court martial, and on the day we went there the sentence of death had been passed on him. The man was in the guard room and was to be shot at three the following morning. Tears stood in Shudhir's eyes as he heard of this; the Major allowed him to visit the man, and we both went in. The prisoner sat in a corner on a small blanket, and, as he saw Shudhir, arose and with his locked hands touched his feet; he held him for a long time, and throwing his head on his shoulders wept. He had met someone to whom he could open the sorrow of his heart. It was a touching sight and almost sacred, the silent penitence and contrition of a Muhammadan syce before a Christian countryman of his. He said that he had been praying that God might allow him to meet Shudhir before he passed away from this world in a foreign land, and God had heard him, for it was unexpectedly we went there that evening. After the man had relieved himself of the burden of his soul, he and Shudhir sat down on the ground and had a long talk. He told Shudhir to write to his only sister in a village in the U.P., telling her of his death, and also to mention that he wished to be forgiven for the injury he had done her by leaving her in anger and leaving her unprovided. There were other family matters to be settled which he confided to Shudhir. He knew they would be attended to, and having received this assurance he was calm and spoke about various

other things. He even then had a glimmer of hope that he might be let off, because the murder was committed in extreme provocation. We left him very late in the evening, after saying our final goodbye, and saw his corpse the following morning in the hospital. One of the syces from that camp, who came to bury the dead body, said to me, 'This would never have happened if we had a Y.M.C.A. in our camp.' The murder which this man committed was the final outcome of a long-standing grievance against the murdered man. He was the instrument and expression of the mind of scores of others who were being persecuted. Had they an unofficial friend in the place they would have confided in him; had they a recreation hut they would there have forgotten their hard lot in the excitement of games and other entertainments. With no one to whom to ventilate their hearts, and no place to take their minds completely away from their routine work, do you at all wonder that they bemoaned their lot and cherished secretly some designs to rid themselves of the man who made their life a misery—their own countryman, too? However, we have a worker there now and things are not so dismal; Arul Dass is in charge. When the new hut is up there, and another man to help Dass, we will be quite all right.

"Shudhir left Rouen on the 1st of August, and I then began my work. It took me about a week or so to win the confidence of the men, as they didn't at all know whether I would be a friend to them or not, and it seemed very awkward at first, and almost impossible, to fulfil one's obligation in the thorough, whole-hearted and peculiar way of Shudhir, for he was unique undoubtedly. However, each person has his own methods of work, and I was able after a few days to take a free part in the hospital life. Everybody was so kind, and looked upon the Association marquee as their home. Our busiest time was between five and nine p.m., when the place was full of men, patients in their blue clothes, convalescents, and servants in their khaki playing quoits or bagatelle or cards. The orderly stood behind the counter selling cigarettes and matches, but chiefly condensed milk and biscuits. The evening ended up with a sing-song amongst the men or a cinema show. The colonel was always present and took such a delight in the place. It was he and Bantock, the conductor and Capt. Blaker, who had with their own hands put up the platform and driven every nail in the floor boards, and put the pictures up. They considered the Y. M. C. A. as a part, and an indispensable part, of the hospital, and did all they could for us.

"We are the men's friends in a way that no other official can be; in times of their trouble they come to us. If they have received any bad news from home they come straight to us and ask for advice. It is not an uncommon thing when you are going about the camp to be stopped by a man holding a letter in his hand, 'Will you please read this for me?' Every word is read and our man takes it all in most eagerly, and asks if he can come to the tent to talk about it. I have had

scores of cases of men coming to my tent at all hours of the day telling me of their griefs. One comes to say that his land has been taken by somebody in the village; would I write a petition for him to the Deputy Commissioner. He begins by telling who his father was, and generally starts telling of his whole family, anything but the point in question, so I have to put direct questions to him to get all the real facts of the case, and write his petition accordingly. He puts his thumb mark on it, and the C.O. then forwards it along. I know of at least half-a-dozen cases where the men who have sent these petitions and have stayed on in the hospital with prolonged illness, have received a reply from the D.C that the matter has been attended to, and steps have been taken against the man who had usurped their land. The reply comes to those men direct, and they come to me with a broad smile, so grateful that I had helped them in this matter. What a joy it is to know that you have been instrumental in bringing justice to this man's cause, and deliverance to his family from the oppressor.

"Take another case. A man came to me one morning with a letter received from his son aged *four years*—it was really the wife writing, but she could not put her name, being a Pathan woman—that a certain man from his regiment had written that he, Gulkhan, had been killed. Gulkhan, the ferocious Pathan, came abusing this man for all he was worth, and asked me to send a wire to his wife that he was still alive. The real trouble was that, on hearing of his death, a cousin of Gulkhan's had promptly taken possession of his land. I at once wrote a petition to the D.C., Peshawar, forwarding it through our O.C., and we got the reply that the usurper had been taken to task, and the wife satisfied and happy to know that her husband was still alive. I was sorry for the man who sent this false report, for Gulkhan swore that when he left the hospital he would pay him back, and you know what a Pathan's paying back means: the man would soon 'melt into eternity'! I saw Gulkhan at the advanced base a few days later, and asked him to come to my tent in the hospital for tea. He came, and I began to moralise him on the subject of murder, and told him how wrong it was to take another man's life. You might as well have reasoned with a brick wall; the Pathan could not be convinced that murder was wrong. I told him that he would be court martialled if he behaved rashly, and probably shot. How would he then be able to enjoy the satisfaction that he had avenged himself on the man who had harmed him? His death would be a fact, and bring sorrow and misery to his wife and child. This idea opened his eyes to the folly of raising his hand against another on active service, but he swore he would have it out on return to India. However, I was able to convert him to a more reconciliatory mood of mind, and he promised me he would try and be friends with Muhammad Khan, only he must pay back to this man in some way or other. 'How?' He sat

quietly for a moment or two, and he replied, 'Will you write a letter for me?' Certainly. After the usual greetings to Khan Zaman, he went on, I am very sorry to inform you that your nephew, Muhammad Khan, was killed a week ago by a bomb! I looked at him and burst out laughing. So this was his revenge!! I tore the letter up and had a straight heart to heart talk with him, and told him he was wrong to tell a lie: and such a painful one too. It took me such a long time to convince him that forgiveness was higher than revenge and more pleasing to God. Did he ever pray to God? 'Yes, he was regular at prayers five times a day.' Did he ever ask God's forgiveness for his sins? 'Yes, every time he prayed he asked God to forgive him.' Was he sure that God forgave his sins? 'Yes, because He was merciful.' I told him that God would never forgive him his sins if he was not ready to forgive the other man his fault, and that he could not possibly have any love for God in his heart if he nurtured a grudge against another. He was very thoughtful indeed, and finally said, 'This is a new idea of religion you have told me, and you are right—is this what your religion teaches you?' 'Yes,' I said, 'this is what my religion teaches me.' He went away a thoughtful man that night, and has several times asked me to tell him more about my faith, but I have told him I am forbidden to speak about it in France.

PHYSICAL DEPARTMENT

One of the agencies that helped to bring into being the modern physical movement in India was the mission schools and colleges. But the expansion of the movement has been so rapid that these institutions have nearly been eclipsed in this leadership, if one can judge by the results of recent athletic competitions. In former years the athletic championships were nearly always won by mission schools; to-day that is not so, at least to the extent that it was in the past. Believing, however, that there are far greater results to be obtained from such work than merely successful teams, and wishing to increase the efficiency of the leadership in mission schools, the suggestion was made to different societies that classes be held in different sections of the country, and that men be sent by the Missions from their schools to take this special work with the expectation that these men would on their return teach or promote physical work in their respective schools. Two such classes have been conducted during the past three months: one at Mahableshwar, for men from Missions on the West Coast; and a second at Sat Tal, near Naini Tal, for men from missions in the United Provinces and surrounding territory.

Mission Training Classes

There were twenty-four enrolled in the Mahableshwar and seventeen in the Sat Tal class. The work covered simple marching, drill, games suitable for school work on a small plot of ground and with inexpensive equipment, and lectures on simple anatomy, physiology and hygiene—personal and community. A great deal of emphasis was placed on the purpose of physical education in schools, and the reason for the various movements. The men were given as much normal practice as possible. A demonstration was given at the close of the Mahableshwar class, before an interested audience, among the invited guests being most of the leading Bombay Government education officials.

The success of these two classes leads us to suggest similar attempts on the part of missionary societies in other parts of India, and ultimately a school for the adequate training of such men. Information regarding the starting of such classes will be gladly furnished by the Physical Department of the National Council, and any assistance possible will be given.

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Our Foreign Friends

Most of us know that the Associations in India have many friends in other parts of the world, but we do not always see this friendship expressed as in the following newspaper clipping:—" A fine manifestation of splendid spirit and true sportsmanship has just been manifested by the winning team in the Commercial Basket-

ball League. The Commercial Basket-ball League has been composed of eight teams, representing various commercial organizations. This winter these teams have been playing a series of games for a trophy, the exact nature of which was to be determined after the close of the season. The schedule of games has just been completed, with the result that the L. and N. basket-ball team, of which Mr. J. E. Fly is the captain, is the winner. The following interesting letter has just been received. 'Mr. George W. Gleaves, Jr., president, Commercial Basket-ball League, Y.M.C.A. Building, Nashville, Tenn. Dear Sir,—By the rules of the Commercial Basket-ball League the L. and N. basket-ball team is now entitled to the trophy. It is the unanimous desire of the team and its supporters that the amount that has been set aside for the trophy be sent to Mr. Henry Hart and family, in India, in any form it is deemed advisable by those having in charge the maintenance of Mr. Hart's work.'"

* * * * *

Colombo

During the past year things have moved favourably and rapidly in the Physical Department, showing the value of expert leadership. In September, 1916, Mr. Cammack started work. First, the Association Physical Department was more thoroughly organized and the various activities strengthened; then public playground work was suggested to the Municipality, with the result that appropriations were made and the work has gone on; then the Department of Public Instruction became interested, and work was done for a time in the Normal Training College, and now the following schedule is carried on for the Education Department: Four hours per week to boys, two hours to vernacular teachers, two hours to training college students, and two hours to teachers in service.

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Physical Directors and the War

In a letter recently received from Dr. Geo. J. Fisher, Secretary of the Physical Department of the International Committee of the Y.M.C.A. in America, he says:—"Anticipating the entrance of the United States into the war, and the consequent mobilization of a great many men, I cancelled my trip to the Far East, much as I disliked to do so, as I felt I was needed here more than anywhere else in a time like this. It looks now as if we will need 200 physical directors to help in this war situation in the camp work which our International Committee will promote. It will be up to me to mobilize this group." What is a "Physical Director" and why will they be needed where men are mobilized for military purposes, many may ask. A "Physical Director" is a trained expert in the modern ideas of health, physical education and efficiency, and moral character. The name was evolved by

the Y.M.C.A. to designate the employed officer who directed the Physical Department activities of a Y.M.C.A. He has come to be recognized as an expert in these lines, and because of what he has accomplished there has come into being a new profession, the "Physical Directorate." In the Army he is most useful not as a drill-sergeant, though he could do that work excellently; not as a commissioned officer, he could do that equally well, for he must be a leader of men; not as a chaplain, for he will seldom preach, though he is able to and should make strong personal religious addresses to the men at the proper time; but rather a sort of composite of these three, a "mixer among the men," officers as well as the ranks. He organizes their recreative physical activities, leading them in thought and act to higher attainments in practical living, so that they will be able not only to march with that rhythm that makes what one calls a "smart" appearance, not only to dig a trench, but that will also make them physically *resourceful* because well *co-ordinated;* mentally resourceful in emergencies and able to *act* as well and as quickly as they *think;* and morally resourceful, fearless and determined in attack, laughingly courageous when in a tight place, fighting with a determination that knows no downing because of a clean, righteous ideal of life that they are trying to live out personally, and because of a belief in the righteousness of a cause that they represent collectively. A Physical Director should be an inconspicuous coach, who takes pride in sending his team into action physically, mentally and morally fit—a man ready to serve the men in any need, and to be their friend and worthy confidant because through study and contact he has come to know *men,* to sympathize with their temptations and problems, to believe in their ability to win moral as well as physical battles. Every regiment in the world should have such a trained man attached to it. He would be an invaluable asset. A refined, consecrated, educated, Christian gentleman.

IN OTHER LANDS

A recent study of what seventeen secretaries of the Shanghai Association are doing in the local churches has been

Shanghai

made and shows the following facts:—Members of local churches, 17; stewards, 2; lay leaders, 2; deacons, 2; church treasurers, 2; members of finance committees, 4; members of other committees, 6; members of church Bible classes, 6; ushers, 4; members of Inner Circles, 2; collectors at church services, 2; Sunday school superintendents, 4; choir members, 4; Sunday school department heads, 2: Sunday school teachers, 9; class or club leaders, 2; superintendents of church Sunday school for street children, 1; workers of church night school, 2; occasional speakers in churches, 9.

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The large Bourse in Cairo has been purchased for the use of the Association work among the troops. The purchase was

Cairo

made possible by a magnificent gift of £10,000 from the Baltic Exchange. The building provides sleeping accommodation for 700 men and is now named the Baltic Hostel, serving as a memorial to men of the "Baltic" who made the great sacrifice.

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Dr. S. K. Datta, who has been working among the troops in France since early in 1915, has recently been giving a

France

series of lectures on the Indian Empire in Rouen. Two lectures were given in one of the large huts, on "The Indian Empire" and "Christianity and Its Significance in the Future Development of India." In one of the quiet rooms Dr. Datta also gave five "lecturettes," his subjects being: "Edmund Burke and Indian Administration," "Macaulay and Indian Education," "St. Thomas and William Carey," "Ram Mohan Roy to Rabindranath Tagore," and the "New India," "The War and Indian Political Reconstruction."

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An excellent plan is being put into practice at one of the great bases in France, to meet the need of systematic religious education during the brief time that elapses between the arrival of men for reinforcements and their departure for the front.

An eight days' Bible study course has been drawn out for the benefit of draft men. On the evening of their arrival a big meeting is held, at which the men are welcomed to all the hospitality of the Y.M.C.A., and a strong address is given on the various Y.M.C.A. activities. The men are told that, in

addition to sports, games, entertainments, and other features of the programme for the week, there will be seven nights of Bible study. A chapter of Fosdick's *Manhood of the Master* has been specially printed for the purpose, and it is announced that the Quiet Room will be reserved each night for three-quarters of an hour for the first fifty, or whatever the number may be that the room will accommodate, who put down their names. After that period of three-quarters of an hour a competent leader will spend three-quarters of an hour with the men in discussing what they have been studying, the chapter from Fosdick serving throughout as text-book and being provided. Again and again the Quiet Room has been crowded with men eager to take advantage of the whole brief course. Those who know the work that is being done in this way say that a man may well in that one week get more in the way of definite instruction than many a man gets in six months under ordinary circumstances.

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Chicago

The Chicago Association supports ten men serving under the Foreign Department of the International Committee, and makes substantial contributions to the budgets of eight others. Of eighteen, five are on our Indian staff. The total gifts for the past year, including money given for foreign buildings, amounted to $88,716, or over two and a half lakhs of rupees.

One of the more recent activities of the Chicago Association is the erection and maintenance of a large hotel, centrally located, of twenty-one stories, sixteen of which are devoted to guest rooms accommodating 1,800 men. The hotel is open to all men, at rates for rooms ranging from thirty to fifty cents (two shillings) per day. There are a barber shop, billiard room, employment and vocational bureau, dining and lunch rooms, spacious lobbies with comfortable and commodious seating arrangements, thus making provision for clean, convenient temporary quarters for all young men coming to Chicago.

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London

Day by day the Employment Department at the English National Council Headquarters is doing quiet and unostentatious work of the most practical kind, in the way of providing situations for men who have done their bit in the Army or Navy, and who have now received their discharge. The figures for the past thirteen weeks are most striking, revealing as they do the fact that situations have been found for 1,250 out of the 2,120 whose names have been placed on the register. During the same period 4,213 vacancies have been notified by employers.

It is not the aim so much to deal with men of the casual class as to give help to those who are capable of doing skilled work, and who in many cases need a little additional

training or encouragement, the great fear being that without such help they may drift into blind alley employment.

A careful analysis of the figures shows that 14 men have been placed in the building trade as skilled labourers, 94 have found posts as skilled engineers, and 10 in woodwork, 77 have gone into munitions work, 132 to hotel service, 42 to private service, 46 to institutional service, 23 have found jobs as coachmen, grooms, and chauffeurs, 6 as gardeners, 29 in domestic service, 12 as commercial travellers, 109 as clerks, 50 as insurance agents, 23 as storekeepers and foremen, 35 as carmen, 54 as motor-van drivers, 84 as warehousemen, 109 as porters or messengers, 35 have gone into miscellaneous trades and manufacturies, and 109 to the Post Office as Government messengers and the like.

One hundred and thirty-five men who have been disabled through the loss of an arm have been placed, 109 with similar disability as regards their legs, 86 with heart trouble, 27 who have been "gassed," 89 suffering from lung trouble, 93 from nerves, 29 spinal cases, 85 with internal trouble, 20 with epilepsy, 45 with defective eyesight, 29 suffering from deafness, 68 from rheumatism, and 233 from general unfitness.

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Yokohama

The Yokohama Association building is making splendid headway in all departments, as can be seen by the statistics for the first ten weeks: 450 new members joined; 10,713 attended educational classes; 10,638 at meetings and Bible groups; 1,586 in gymnasium classes; 1,000 games of billiards played; 1,600 meals served; 14 outside societies used the rooms; a grand total of 30,000. There is a growing attendance of foreign business men at the gymnastic classes. All of them show a fine spirit toward the Association and their Japanese fellow members.

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Another Testimonial

The Earl of Derby, Secretary of State for War, made a notable announcement on the work of the Y.M.C.A. recently. Speaking at the opening of a new hut at Townley's Hospital, Bolton, Lord Derby said:—

"A great many people are interested in the work of the Y.M.C.A. now, and I appreciate its war work as much as anyone, but I appreciate, if possible, even more what they did before the war began. Of all the institutions serving the nation at the present time, I know none that does more good for soldiers, not only in war but in peace time. As chairman of the Lancashire Territorial Association, I saw their work develop and grow. To-day you cannot go anywhere without being brought face to face with the work of the Y.M.C.A. I regard the Association as a pioneer in the development of those better relations between all people, creeds, and classes, which we all so earnestly desire, and which we trust will be permanent. It is difficult for ordinary people to appreciate how much this

war is doing to bring people together. After the war we may differ in our opinion again, but one thing will never disappear—the friendships that have been created between people of different views. During the war I believe there is a great chance for institutions like the Y.M.C.A. to bring employers and employed together—to show them both that their interests are the same, and to cultivate the good relationships that now exist, and seek to make them permanent. This hut is a symbol of our desire to do our best for those who have fallen in the war."

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Boston

As one goes through the report of the Boston Y.M.C.A. one wishes a copy were in the hands of every Association secretary in India. It is not only interesting, but is instructive and full of information. The following few facts, culled from the report, give an idea of the scope of the work of the Boston Association:

A membership of over 14,000; 1,500 men enrolled in different Bible classes, 54,000 men and boys present at religious meetings during the year; 540 men referred to churches; 512 taught to swim; an attendance of 300,000 men and boys in the gymnasia; 22,000 sessions of educational classes, with a total attendance of over 300,000 men and boys; 40,000 letters written in the Association by young men; 3,000 accommodated in the dormitories; 1,500 others referred to lodgings outside; employment secured for 1,200; 151 visits to sick and injured! The different channels of service, and the large number of men and boys that they have been able to come into close touch with, are really of great encouragement to those of us in India, who are sometimes prone to view with pessimism the possibilities of our work.

Although the year has been one of turmoil and anxiety, as a result of the war, the Boston Associations have experienced that it is during such times that the Association is called upon for its highest service, and Boston has not failed to answer such a call. With a staff of over fifty, employed in fourteen Branches, serving young men and boys through seventeen departments, handling over seventeen lakhs of rupees (including bequests), backed up by over 100 laymen working on different committees, the Boston Association is proving, not in words, but in deeds, that the greatest assets of any city are its young men and boys.

The report, which is a 50-page booklet, is neatly and wisely arranged. The clear and minute analysis of each department, the statistical summary of all departments, and the six pages of testimonies of young men helped by the Association, are of exceptional interest and value. P. D. R.

REVIEWS OF BOOKS

Christ's Message of the Kingdom. Rev. A. G. Hogg, M.A. Revised Edition, 1916.

Professor Hogg's book has long been a classic among study text-books, and to one who owes to it no small part of his own education it is only a labour of love to review the second edition. It is needless to commend it to those who have read it, and to those who have not our first word of advice would be, Read it! The delightful freshness and evident sincerity, the intellectual keenness and spiritual insight with which the great questions of the nature of the Kingdom are faced and answered, make it very different from the fearful study book of one's imagination—a bundle of dry bones trying to grow into a skeleton.

In most essentials the work remains unchanged, but on one important point there is alteration. The author has modified (or, as he prefers to say, developed) his views on non-resistance and pacifism. Perhaps the logic of events has had some influence on his treatment of the question, and in any case it is an advantage, as the topic is one of pressing practical importance.

Professor Hogg's present views rank him among the great array of enlightened Christian thinkers in most countries who regretfully feel compelled to acquiesce in, even actively to support, war as an inevitable *pis aller*, because their own higher conception of the place and virtue of Christian love is not shared by the majority of citizens. This would apply to all the institutions of the State, the punishment of crime no less than war. The author shelters himself behind the shibboleth of the "general will," which, he believes, is now largely a Christian will.

We are obliged to disagree with Professor Hogg's new ideas. Since, however, a review must not turn into a volume, we can only indicate a reason or two. We do not believe that force is intrinsically and in all cases evil, but we do believe that the exigencies of his theory have led the author to dangerous conclusions. He almost suggests that the act, as such, has no moral character at all, and as long as the heart is, so to speak, in a first class condition of feeling a second class act does not matter. Here, surely, in the divorce of act from intention, is the opening for whole systems of casuistry. For ourselves, we should not like to perform the difficult feat of at the same time thinking that the best thing one can do for and to the enemy is to return good for evil and, since other people do not agree, shooting him as the next best thing one can do for him. Further, the tendency of the theory is to support all

acts of the "general will." Indeed, the extreme theory of the "general will" finds in it alone a case of an uncorrupted soul almost incapable of sinning. Adam's fall, it would appear for Bosanquet, for example, did not involve corporations, which are free from original sin!

Professor Hogg is probably aware that there is a rising tide of criticism beating against the "general will." Is it absolute or only *primus inter pares?* Why should the "general will" of the State, as such, claim to override the "general will" of the Church, or even that of an international labour organization? Is the existence of any particular State necessary to civilization? Are there no inter-state obligations, and is the outward aspect of the "general will" that of the feudal knight, armed cap-a-pie? Even if it is so, has the individual no claims and duties, in virtue of his common humanity with all men, which ever override the demands of this strange mystical product of Rousseau's brain? These are not irrelevant side-issues, but directly related to the problem of the individual's obligation to the "general will." We could wish that the author had not been content with a false simplification of a very intricate question.

In these days men are beginning to understand the significance of society, and are naturally apt to assume that our obligations are not to the best, but to the existing. While it seems to us that Professor Hogg has not altogether escaped the snare, yet his book itself is the surest corrective of such a conception. Our criticism of a single point does not, therefore, do injustice to the abounding merits of the work. No one could ask for a saner, more suggestive, more competent guide into the thought of Christ; and the success it has deservedly won will, we hope, continue.

On page v. we notice a misprint. The reference to pp. 75, 76 seems to be a mistake. K. *Z.*

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THE FORGIVENESS OF SINS. By H. B. Sweete, D.D. Pp. 194. MacMillan.

Every Christian man who endeavours to find any sort of working theories about his faith is bound, sooner or later, to ask himself such questions as, What is my conception of God? What is my belief about the nature and destiny of man? What does the word "sin" mean to me? How can I believe in the Christian doctrine of the Atonement as something real and effective in daily life? Or, to sum them all up in one, How can God forgive a man's sins? To anyone honestly seeking the truth along these lines the title of a recent book, *The Forgiveness of Sins*, by Dr. Sweete, of Cambridge, will be eagerly welcomed.

The book is the substance of a series of addresses delivered a few months ago at Cambridge. It consists of three parts in which the writer traces successively the Biblical doctrines of sin and forgiveness, the manner in which they have been interpreted by the Christian Church, and

their meaning in the life of the individual. In parts one and two his historical interpretations are evidently based ou a most easy familiarity with the scriptures in the original languages, and with the writings of the greatest Christian teachers and historians of the centuries. In part three he deals with the facts of sin and forgiveness in experience, as viewed primarily from the standpoint of a priest of the Church of England.

While the book as a whole is well worth reading for the purpose of getting facts which will stimulate thought, it is somewhat of a disappointment to anyone approaching the subject more from the practical and experimental than from the dogmatic and historical sides. The writer has evidently a greater interest in ecclesiology than in psychology. Provided one is prepared to concede his position regarding the Church and the Ministry, the book ought to be of very great help. If, however, as is probably true of most men, one is seeking to find out a reason for the hope that is in one by investigating the psychological value of sin, the meaning of faith, and a working theory to explain the fact that belief in a living Lord means power and victory over sin, the book will afford little assistance. L. A. D.

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THE ECONOMIC LIFE OF A BENGAL DISTRICT. J. C. Jack. Oxford, Clarendon Press. 158 pp., 7/6, 1916.

Mr. J. C. Jack has been a member of the Indian Civil Service for a number of years, and is at present an officer of the Royal Field Artillery. Between the years of 1906 and 1910 the Record of Rights in Land in the district of Faridpur, Bengal, was laboriously built up by the diligent toil of a large number of workers. In connection therewith an immense quantity of statistics dealing with the income and the expenditure of the families in the district were gathered by the young Indian officers who were engaged in the compilation of the Record of Rights. The intimacy with the people which their work with regard to the land gave them enabled them to get at the facts in a peculiarly advantageous way. These statistics and the detailed tabulations drawn from them run to a hundred and twenty manuscript volumes. The collection is unique: "No similar enquiries have ever been made in India, or elsewhere, over so large a tract of country and so large a population, or by an agency so well adapted to the work." On the basis, then, of this immense collection of trustworthy figures, Mr. Jack, under whose guidance the statistics were gathered, has written a brief book to bring to all those interested in the welfare of India the results which stand out from the figures.

He gives first a description of the district, of the occupations of the inhabitants, their homes and their manner of life. The next chapter deals with the domestic expenditure of the various types of families found in the district. The

third shows the income and the economic condition of the people as these are revealed by the statistics. The fourth and last chapters deal with debt and taxation, respectively. There then follows a series of summary tables, giving in figures the chief economic facts which the tables present.

The value of the book lies in its reality. We have here no speculation, no few shreds of statistics gathered on the basis of some preconceived idea, but the actual economic lives of more than two millions of people, accurately expressed in figures, and interpreted with knowledge and sympathy. The reader is conscious that he is in touch with life from beginning to end. Here anyone can see the common folk of Bengal, and the way they manage to subsist in their extremely simple way in the quietest parts of the land. The book ought, therefore, to be placed in every mission library; and every mission in Bengal ought to take care that its missionaries grasp to the full the significance of the facts detailed in it.

J. N. F.

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We have been very glad to receive from Thomas Nelson and Sons, through their Agency, copies of Hilaire Belloc's War Book—*The Great War; First Phase* and *Second Phase.* Mr. Belloc's great reputation as a writer on military subjects is founded on his own practical experience when he served his time in the French Army. It is this which adds weight to these descriptions and studies of the operations in the earlier part of the war, and which has made his regular contributions to *Land and Water* so widely read and highly valued. His special attainments as a historian have insured a correct perspective and accuracy of treatment.

As the Allied arms are forcing back the Germans over the ground which they won in the autumn of 1914, it is specially interesting to read these graphic studies of the strategy of the early days and months. We look forward with interest to further volumes dealing with the advancing stages of the campaign.

The books are excellently printed, and the sketches and maps are full of interest.

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A Personal Record. Joseph Conrad Nelson.

Mr. Conrad's distinction as a novelist is united with a command and purity of English, which are almost surprising in one who does not write in his native tongue. The workmanship of his novels as well as the real interest of his themes have attracted to him a very large reading public. To all of these, and to others who have yet to sample his works, this *Personal Record* will supply an insight into the influences which produced the Joseph Conrad whom we know. The book is a welcome addition to Nelson's 1s. 3d. Library.

STUDENT CHRISTIAN ASSOCIATION

OF INDIA AND CEYLON

Secretary:
A. A. Paul, B.A., Vepery, Madras

The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son and Holy Spirit—according to the Scriptures, to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma and Ceylon, and throughout the world.

The five days from Sunday the 13th to Thursday the 17th of May, 1917, was a period of Christian fellowship and brotherliness to about thirty-six Christian graduates, gathered together in conference from the various parts of South India, in

THE SOUTH INDIA CHRISTIAN GRADUATES' CONFERENCE, BANGALORE, 13-17 MAY, 1917

the United Theological College buildings, Bangalore. This conference was the result of much prayer and thought on the part of the sub-committee appointed by the General Committee of the Student Movement at its last session, in Bangalore.

Previous to this Conference, Mr. D. M. Devasahayam, one of the joint secretaries, visited almost all the important cities in South India to create interest in and sympathy for the Conference in the minds of Christian graduates in South India.

The Conference began with a morning service on Sunday, conducted by the Rev. Kingsley Williams, of the Wesley College, Madras. In the course of his short speech, he mentioned that it is a matter for deep thankfulness that there is much discontent in the minds of all thinking Christians about the conditions of life, both of individuals and of churches, and that the only means whereby we can hope to change the conditions is to wait on the Lord in prayer to know His will, both for individuals and for churches.

Every day the Conference met together in the morning for intercession, led by Mr. K. Zachariah. He emphasised day by day the extreme importance of our need to know the will of God in all the complexities of everyday life. This was followed daily by the Bible class, led by the Rev. Francis Kingsbury, who had for his subject, "The Humanity of Our Lord." Judging from the numerous questions put to him, it would appear that his addresses were followed with keen critical interest by the audience. After this we had papers read on the various problems facing the Church in India at the present time. The reading of the papers was followed by much lively discussion, to which reference will be made later on. In the evenings, just before dinner, we had a series of devotional addresses. On the first night Mr. J. J. Ellis spoke on "Christian Self-Denial." On Monday Mr. K. Williams read the paper on "Christian Fellowship" sent by Mr. C. F. Angus, who was unavoidably absent. Mr. K. C. Chacko spoke on "The Prayer Life" on the third night. This was followed by Mr. W. E. S. Holland, on "A Ransom for Many," on Wednesday night; and on Thursday evening, before the Conference closed, Mr. Ellis gave a short talk on "Bond-Servants and Epistles of Christ." After dinner we all met for a period of "fun and frolic" under the leadership of Mr. Kingsley Williams, who closed the day with family prayers.

As has already been mentioned, the chief interest of the Conference centred round the morning papers, and discussions that followed. Mr. K. T. Paul, of the Y.M.C.A., presided at these meetings, and conducted them with great tact and ability. On the first morning we had the paper on the "Present Condition of the Church in South India," read by Mr. Paul himself. He drew special attention to the fact that the Christian community is not living a life worthy of its high calling, although it may be said that compared with other communities "we are now occupying throughout South India positions of considerable responsibilities in civic life. Everything points to a steady advance along this line. The only community which is ahead of us is the Brahmin community; it will not be very long before we come up quite even with them also." He pointed out our danger of self-centredness

and isolation, and also the existence of petty jealousies and party feelings. Another chief weakness that he pointed out was lack of leadership among us. He made reference also to the extreme importance of the readjustment of our womanhood, and he closed his paper with the question, "In how many of our South Indian towns would it really matter to the population if the Christian community in that town wholly disappeared?" This paper was followed with much discussion.

On the second day we had the paper on "Christian Education." The author pleaded for more efficient Scripture teaching in schools and for a Christian communal life among students. He also thought that radical changes in the boarding school system were required. The discussions that followed brought out many practical issues, all of which pointed to the "urgent need of the establishment of a high class school to be conducted on thoroughly new and up-to-date lines, to which parents belonging to the middle classes could send their children with full confidence that the greatest attention would be given to the formation of Christian character."

On Tuesday Rev. Francis Kingsbury read his paper on "The Presentation of Christianity to the non-Christians." He stated that there were three ways of looking at non-Christian religions—one to regard them as the products of the devil, the second to ignore them, and the third to regard them as receiving their fulfilment in Christianity as their crown. He felt that the third was the most reasonable one for Christians to accept. The discussion that followed helped us feel that an analysis of the spiritual struggles of Hindus who were led to Christ would enlighten us on the matter.

Mr. P. Chenchiah, B.A., M.L., opened the debate, on "Present Phases of Nationalism in India," on Wednesday. He stated that there are two currents of national life in the country, one expressing a desire to absorb Western culture and the other a tendency to consider the past of India. With regard to the first tendency, he wanted Indian Christians to take their stand by their fellow-countrymen in combating the spirit of commercialism and militarism of western civilization. With regard to the latter, it was a matter of experiment what elements of national life inherited by us would survive in the light of Christianity. It was, however, clear that the abiding sense of the unseen, the connection between the natural and the supernatural, and the spirit of adventure in search of the divine, were the materials which Christ might use in building up His Church in India. The discussion fully revealed that Indian Christians ought to participate in national activities, and that national life should be controlled by the spirit of Christ.

Thursday, the last day of the Conference, was devoted to business. The Conference revealed to us, more than ever before, the need of Christian fellowship, and also the need of

corporate prayer and work to know and do the will of God for His Church. It also helped us to realise how little we actually knew of the problems that we were trying to discuss. The need for hard thinking and deep prayer was felt by all. These led to the formation of three commissions to report at the next conference, namely: the Commission on Christian Education, the Commission of Presentation of Christ to non-Christians, and the Commission on Nationalism; with Messrs. W. S. John of Masulipatam, D. M. Devasahayam of the Y.M.C.A., and P. Chenchiah of Madras as conveners of each, respectively.

Before closing, we may end with the question, What shall be the future of this gathering? The Conference felt that it was only feeling its way through the diverse problem that are facing the Church in India to-day, and that it was not yet time to form itself into any regular organisation. So we decided to meet again next year in one of the following places—Coimbatore, Yercaud or Bangalore. Each member was given the privilege to bring as many of his friends as possible to the next Conference. And if the three commissions will be helped by the prayers of our friends to do hard thinking and deep praying, what may we not do?

News and Notes

The General Committee of the British Student Movement have decided to hold their Summer Conferences at Swanwick this year as usual, in spite of many difficulties caused by the war. The dates of the Conferences are:—Bible and Missionary Study Conference, July 12 to 18; General Conference, July 19 to 25; and Officers' Conference, July 25 to 28.

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Mr. K. K. Kuruvilla, whom many of our readers know as our former travelling secretary, is at present Student Secretary of the Y.M.C.A. in England. He has finished his university course in America, and is expected to arrive in India before the end of this year.

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The Student Christian Association of South Africa sees its twenty-first birthday in this month (July). Of its life during the past twenty-one years, it is said: "No one will dare to deny that it has been a mighty force in driving evil out of the schools and colleges, in elevating the general tone and *esprit de corps*, in fostering a clean and healthy spirit, in establishing a strong moral and spiritual character, and last, but not least, in leading many and many a young life to Christ. Has not teacher upon teacher declared that he would not for worlds be without the S.C.A. in his school?"

It is interesting to note that there are altogether 4,393 foreign students studying in the colleges and universities in the United States of America. They represent 101 nationalities and study in 321 institutions. Of the number of students 69 are Indians.

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We are glad to announce that *Daily—A Help to Private Prayer* is available at the Student Movement office for 14 as. per copy, exclusive of postage. This book is a great help to private prayer. Mr. Eugene Stock says, "I feel sure that this little book is destined to be one of, what have been happily called, the "things available," and I pray God that its title, *Daily*, may prove to be a suitable one, not only in the common sense of the word, but in that deep and full sense which seems indicated by the strange Greek work translated "daily," in the Lord's Prayer—meaning not merely "every day," but possibly also "sufficient," "convenient," "spiritual," "heavenly." If our "Daily" prayers can be so described, they will be acceptable to Him Who is ever "more ready to hear than we are to pray."

Note.—All communications with regard to the work of the Student Christian Association, and subscriptions or donations, should be addressed to Mr. A. A. Paul, Vepery, Madras.